THE MANKIND QUARTERLY

AN INTERNATIONAL QUARTERLY JOURNAL

dealing with Race and Inheritance in the Fields of

ETHNOLOGY · ETHNO- AND HUMAN GENETICS

ETHNO-PSYCHOLOGY · RACIAL HISTORY

DEMOGRAPHY AND ANTHROPO-GEOGRAPHY

Vol. VII, No. 2 · October-December 1966

7s 6d · $1.50

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

IAAEE REPRINTS

FINDINGS ON RACIAL DIFFERENCES BY MODERN SCIENTISTS

These Reprints provide scholars, students and others with easy access to important articles on the race question by leading scientists, originally published in specialized professional journals. Currently available are thirteen titles. Others are in preparation. All are priced at 25 cents a copy, except Nos. 11 and 12 which are 50 cents.

1. KLINEBERG'S CHAPTER ON RACE AND PSYCHOLOGY by Henry E. Garrett.
2. ZOOLOGICAL SUBSPECIES OF MAN by E. Raymond Hall.
3. ON THE NATURE OF PREJUDICE by A. James Gregor
4. ETHNIC GROUP DIFFERENCES by Stanley D. Porteus.
5. THE CONTROL OF EVOLUTION IN MAN by C. D. Darlington.
6. THE EMERGENCE OF RACIAL GENETICS by R. Ruggles Gates.
7. THE RACIAL HISTORY OF SCANDINAVIA by Bertil J. Lundman.
8. SOME NEGLECTED ASPECTS OF THE 'MINORITIES' PROBLEM by George A. Lundberg.
9. THE S.P.S.S.I. AND RACIAL DIFFERENCES by Henry E. Garrett.
10. SOCIAL SCIENCE TESTIMONY IN THE DESEGREGATION CASES—A REPLY TO PROFESSOR KENNETH CLARK by Ernest van den Haag.
11. THE INHERITANCE OF MENTAL ABILITY by Sir Cyril Burt.
12. THE AMERICAN MELTING POT: ITS MEANING TO US by John M. Radzinski.
13. PSYCHODIAGNOSIS, PROGNOSIS, SCHOOL DESEGREGATION AND DELINQUENCY by Clairette P. Armstrong.

Order from:

THE INTERNATIONAL ASSOCIATION FOR THE ADVANCEMENT OF ETHNOLOGY AND EUGENICS, INC.
P.O. Box 3495, Grand Central Station
New York, N.Y. 10017

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Ethnological Elements of Africa

By R. GAYRE OF GAYRE

This collection of essays on African ethnology originally appeared as a series of articles published during the last four years in THE MANKIND QUARTERLY. They have now been revised where necessary and brought together in this book which does not set out to deal in detail with every aspect of this vast subject but attempts to synthesise the major racial elements of Africa, to indicate their relationships and differences, and to formulate a theory of the racial origins of the African populations of our times.

170 pages *15 plates*

27s 6d $5.00

THE MANKIND QUARTERLY

1 DARNAWAY STREET, EDINBURGH 3, SCOTLAND

RACIAL CONTOURS

The Factor of Race in Human Survival

By H. B. ISHERWOOD

Thought-provoking study of the racial nature of mankind and the natural inequalities of men.

Price 18s from booksellers or direct from

TIMES PRESS

DEPT. 'C,' ATHOL STREET,
DOUGLAS, ISLE OF MAN

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Rivista Di Etnografia

A yearly journal of

ETHNOLOGY, ANTHROPOLOGY, FOLKLORE,

CULTURAL ANTHROPOLOGY,

HISTORY OF RELIGIONS,

SOCIOLOGY, ETHNO-PSYCHOLOGY

Published under the auspices of
the National Research Council

Editor: Dr Giovanni Tucci

Subscription: 3500 lire (or equivalent) yearly

Rivista di Etnografia

via Belsito a Posillipo 17
Naples, Italy

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

VOL. VII, NO. 2 THE OCTOBER-DECEMBER 1966

MANKIND

QUARTERLY

— mala opinio bene parta delectet —

EDITOR
R. GAYRE OF GAYRE, M.A., D.Phil., D.Pol.Sc., D.Sc.

HONORARY ASSOCIATE EDITORS
Professor HENRY E. GARRETT, Ph.D., D.Sc.
Professor MARIO CAPPIERI

FORMER HONORARY ASSOCIATE EDITORS
† Professor R. RUGGLES GATES, M.A., Ph.D., D.Sc., LL.D., F.R.S.
† Professor CORRADO GINI, LL.D., D.Soc., D.Sc., D.Econ., D.Soc.Sc.

ASSISTANT EDITORS
REINOLD GAYRE OF GAYRE
ROBERT KUTTNER, B.S., Ph.D.
ROBERT H. S. ROBERTSON, M.A., F.G.S.

HONORARY ADVISORY BOARD
Professor Santiago Alcobé, Barcelona, Spain; Professor P. C. Biswas, Delhi, India; Sir Raphael Cilento, Brisbane, Australia; Professor Alberto Xavier da Cunha, Coimbra, Portugal; Professor Gerrit Daams, Kent, Ohio, U.S.A.; Professor A. P. Elkin, Sydney, Australia; Professor Luigi Gedda, Rome, Italy; Professor Dr E. Hanhart, Zurich, Switzerland; Professor J. D. J. Hofmeyr, Pretoria, South Africa; Professor Charles C. Josey, Indianapolis, Indiana, U.S.A.; Dr Watson Kirkconnell, Wolfville, Canada; Dr Taku Komai, Kyoto, Japan; Professor Bertil Lundman, Uppsala, Sweden; Professor Frank C. J. McGurk, Villanova, Penn., U.S.A.; Professor Branimiro Males, Tucuman, Argentina; His Excellency Professor Gaetano Martino, Rome, Italy; Dr Clarence P. Oliver, Austin, Texas, U.S.A.; Professor S. D. Porteus, Honolulu, Hawaii, U.S.A.; Dr David C. Rife, New Delhi, India; Professor Alfredo Sacchetti, Naples, Italy; Professor M. R. Sahni, Panjab, India; Professor Herbert Sanborn, Tennessee, U.S.A.; Professor Walter Scheidt, Hamburg, West Germany; Dr John Scudder, New York, U.S.A.; Professor Sergio Sergi, Rome, Italy; Dr Audrey M. Shuey, Lynchburg, Va., U.S.A.; Professor M. J. Sirks, Groningen, Netherlands; Professor Torsten Sjögren, Stockholm, Sweden; Professor Charles C. Tansill, Washington, U.S.A.; Professor Giovanni Tucci, Naples, Italy; Professor Harry Turney-High, Columbia, S.C., U.S.A.; Professor O. v. Verschuer, Münster, Westphalia, West Germany; Professor H. V. Vallois, Paris, France; Dr R. J. Walsh, Sydney, Australia; Professor K. Robert V. Wikman, Abo, Finland.

Published by
THE MANKIND QUARTERLY
1 Darnaway Street, Edinburgh 3, Scotland

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

VOL. VII, NO. 2 OCTOBER-DECEMBER 1966

CONTENTS

THE POPULATION OF GIBRALTAR
by R. Gayre of Gayre 67

CROSS-MATING AND THE PRIME DETERMINANT OF DEVELOPMENTAL PROGRESS IN MAN
by G. Pantel 72

THE RACE CONCEPT
by Frank Miehle 78

ANATOMICAL DIFFERENCES BETWEEN NEGRO AND CAUCASIAN BRAINS
by Robert Ford 86

THE PEOPLES OF ANCIENT PALESTINE
by F. J. Los 93

CRIME AND RACE: A CRITICAL REVIEW
by Robert E. Kuttner 103

OBITUARY 112

BOOK REVIEWS 113

PAYMENTS TO AUTHORS

We are glad to announce that authors of articles published in THE MANKIND QUARTERLY will be paid at the rate of one guinea or $3 per printed page, and they will also receive twelve free copies of the issue concerned. This applies to articles received after the 1st of January 1967.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Population of Gibraltar

By R. GAYRE OF GAYRE

Gibraltar lies at the meeting place of two seas and two continents. Its strategic importance is therefore self-evident and accounts for Britain's long association with this rock which rises from a peninsula at the southernmost part of the mainland of Spain.

Although Spanish is the language most commonly heard in the streets, all the notices in public places and in the principal shops and offices are in English, and English is spoken by the educated classes. The people do not consider themselves Spaniards but Gibraltarians, British subjects, and they are proud of that connection. In fact there is now a strong movement for integration with Britain in some intimate relationship such as that which exists between the Crown and the Channel Island states of Jersey and Guernsey. The English language would be more prevalent had the British authorities taken the trouble in the past to teach English in the schools, but until this century they did not do so. Now, however, all instruction is given in that medium.

When the Rock of Gibraltar was captured in 1704 by Admiral Rooke most of the inhabitants—who were Spaniards—fled to the mainland, and only about 100 remained in Gibraltar. The existing population has therefore been built up since 1704, and so it is an interesting ethnological development.

Most of the earlier settlers who arrived after 1704 were northern Italians from Genoa, and this accounts for the fact that many Gibraltarian surnames are in fact Genoese. Additional arrivals included Maltese, who are Semitic in speech although they have an Italianate culture, as well as Portuguese, and Minorcans who arrived when the British left Minorca.

Besides these, it should be observed that Sephardim Jews settled in Gibraltar, mainly from Morocco, and today there are also actual Moroccan settlers, as the occasional figure in Arab dress indicates.

To this cosmopolitan population were added the British servicemen and officials, some of whom stayed and became English-speaking Gibraltarians. This element has been constantly renewed during the two and a half centuries of British connection with the Rock.

In the course of time these settlers of Italian and Maltese origins have tended to marry Spanish women from across the frontier, and thus Spanish customs and speech have been transmitted to that amalgam of peoples who have become the Spanish-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

speaking Gibraltarians. The English-speaking section of the population, by not usually intermarrying with the Spanish-speaking Gibraltarians, have largely retained their English language, although in some of the streets British surnames accompanied by Spanish Christian names can be seen over shops and business premises in which the Spanish language is used. This shows that people of English-speaking paternal origins have been acculturated through Spanish maternal influence. Moreover there are many families in which the husband speaks English and the wife speaks only Spanish.

No doubt the small number of Spanish inhabitants who remained after the British took the Rock exerted an influence in favour of the Spanish language and culture, but it seems that this could not have been sufficient to give Spanish the dominating position it now enjoys had these marriages with Spanish women not occurred in the first place.

In the religious field we can see the continuance at the present time of the major national stocks. The Roman Catholic Church serves the native Gibraltarian population of Spanish association, and for the English-speaking population in addition to the Anglican Cathedral and the King's Chapel there is the Scottish Kirk and the Methodist Church. There is also a synagogue for the Jewish element of the population.

The history of Gibraltar is briefly that the Phœnicians knew of it from 1000 B.C., and the Greeks and Carthaginians made contact with it, as did the Romans, who called it Mons Calpe. Gibraltar was eventually conquered by the Moors in 711 A.D., and its modern name is derived from the name of their leader, Tarik-Ibn-Zeyad, after whom it was called Gibel Tarik (Tarik's Mount), which in time became Gibraltar. In 1309 Gibraltar was taken by Alonso Perez de Guzman, but in 1333 the Moors recaptured it. They were finally driven out in 1462 by the Spaniards, who remained in possession till the British displaced them in 1704.

The period of British rule in Gibraltar has seen the settlement of Jews and some Moroccans in addition to the Italians and Maltese. But of equal significance in their own way are the Indians, who—as in Las Palmas and Tenerife, as well as in Aden and on the East African coast—have a large proportion of the shops and retail trade in their hands. Many of these Indians are Hindus, as distinct from Pakistanis or Muslim Indians.

Although Gibraltar is situated at the western gate of the Mediterranean—only a few hours by sea from Ceuta and other North African ports, with the African coastline visible in clear weather, the people do not give the impression of a mongrel community, despite their cosmopolitan national origins. In fact they are distinctly Caucasoid, whatever the languages or national

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

names of each of their groups. The people in the crowded busy streets are a largely Mediterranean-Nordic amalgam, with some Atlantic genes as well. The proportion of individuals who have blue, grey or green eyes is remarkably high, perhaps as high as 20 or 25 per cent. Even the Indians with few exceptions are merely darker Caucasoids. Thus the Indian women are as dark as the darker Mediterranean Gibraltarian men, and their menfolk are only a shade darker. The same thing is true of the Moroccans in the population, some of whose womenfolk are quite indistinguishable from the fairer Mediterranean Spanish elements. Blond or tawney hair is a common feature in some individuals, especially children, and is particularly noticeable when seen side by side with the jet black hair of the Mediterranean racial types.

Some of the Moroccans are darker than the Indians, and I saw one who had some traces of Negroid genes. But the Moroccans are an insignificant element, and it is possible that some of those I saw were visitors from the nearby African coast. In any case the majority of the Moroccans appear to be darker Mediterraneans at the most.

Evidence of non-Caucasoid infusions may occasionally be found among some of the Indian women. For instance, a few of them appear to come from Bengal, and show signs of some Mongoloid influence in the eyes and in the high cheek bones.

Despite nearness to Africa there are no Negro elements in evidence. In the course of several days one might see a single Negro, and when they are seen they are more likely to be visitors than residents. For instance, I saw a Negro soldier in the Middlesex Regiment doing guard duty at the Residency of the Governor —rather an incongruity if we think of the regiment as being raised in a county which took its name from the Middle Saxons. There is practically no evidence of racial crossing between the all-White population of Gibraltar and the Negroes, and little or no Negroid genes are to be found among them. In fact I only saw one instance: the man was a Negro and the woman was a tawny-haired Spanish speaker. Of course, when units of the U.S. Navy are in port groups of Negro sailors are seen in the streets.

While assortative mating will always tend to cause like types to interbreed in any case, it is also observable here that, once the clearly defined and viable large communities of Spanish-speaking and English-speaking Gibraltarians have been created, the social pressures of language and religion also intensify this natural force, and so the English-speaking and Spanish-speaking elements of the population mainly tend to associate within their own linguistic and cultural circles, although there is some intermarriage between them.

These factors are often ignored by those who claim that through so much easy movement of populations the future of man

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

is the creation of a mongrel stock. In fact, all the evidence is to the contrary. Here, for instance, in a community originally created by force of circumstances from several national strains (all drawn from the same general Caucasoid stock), a sedimentation has occurred, so that among the Christian Gibraltarians an English-speaking and a Spanish-speaking community has been created, the former being more Nordic and the latter more Mediterranean. At the same time the Indians and Jews, as well as the few Moroccans, continue to interbreed among themselves. Where assortative mating breaks down, such as in the occasional Negro-White cross, it is due principally to intensive propaganda or other extraneous circumstances which temporarily interfere with natural law. Since it is unlikely that such phenomena will be maintained consistently, sooner or later assortative mating will become free to operate unhindered, and will undo these aberrations which have occurred.

Geographically the Rock is very close to Africa, but from the point of view of man the Strait of Gibraltar is a frontier or barrier across which Negroid Africans have not flowed, and places like New York or Washington, or even London, are closer racially to Africa than is Gibraltar; although the lesson which Gibraltar provides will be found to be a true guide to the future in these much greater conurbations, where the various racial communities —through the physical forces of assortative mating and the social pressures in the same direction—will become inbreeding self-contained units. Humanity does not form blends (such as when inks of various colours are blended together to form a new shade) but separates into distinctive racial patterns—much as oil and water, no matter how they are stirred up, eventually separate into their own levels. However, the unfortunate result of the social and economic forces (and in our times the political forces as well) which attempt to bring about integration—or racial mixture—is that any stock which is palpably weaker and less fit sinks to the bottom of the social structure and ends up by becoming a helot class to the more advanced or more able racial elements in the integrated population. Integration is not, therefore, to the advantage of the less well endowed.

It is unlikely that this familiar pattern will emerge in Gibraltar since the Spanish-speaking section of the population is no less able than the English-speaking section. However, despite Spanish-speaking Gibraltarians occuping official posts, such as A.D.C. to the Governor, and being officers in the army, it is probable that this sort of career may be more attractive to the English-speakers, and they may well continue to dominate this aspect of Gibraltarian life. There are nineteen sterling millionaires among Gibraltar's population of only 25,000, and I suspect they are mainly from the non-English-speaking elements in the population.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

There is little doubt that the various sections of the population all have their own aptitudes, and some racial elements will be found more strongly entrenched in certain walks of life and activities than others.

It should be observed that there is strong antagonism to the current Spanish demand for the "return" of Gibraltar to Spain, even on the part of many of the Spanish-speaking Gibraltarians. They simply do not consider that they are Spanish, and the better educated among them are very conscious of their Italian antecedents.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CROSS-MATING AND THE PRIME DETERMINANT OF DEVELOPMENTAL PROGRESS IN MAN

By G. PANTEL

Many years of work on subjects of biophysical, biochemical, genetical and developmental relevance have established my opinion as to the facts concerning hybridisation in man.[1] Within the concise premises of this article I will attempt to show their connection with certain policies highly injurious to the sound majority stock of the population of many a country. The tendency that motivates us to seek facts and truth also makes us tell it "without fear or favour." Under the circumstances we may find that the requirement for public awareness of these facts by far outweighs that for our awareness of the potential emotional motivation involved; although the latter requirement is also essential.

1. The ability to survive—to keep alive and propagate—in the face of all possible environmental interferences has been rendered a quantitatively determinable magnitude, in living ability units.[2]

2. Although there is no experimental evidence available in support of the fact that the difference between the average ability to survive (in living ability units) of two comparable sample groups representative of any two contrasted human races or sub-races is above 10 per cent, there is sufficient empirical evidence of this to satisfy a disinterested scientific forum at this stage of our knowledge, if the contrasted races are any two of the three major ones —the so-called white, black and yellow races. The same may be true with regard to the distinction of some very few sub-races. At any rate, a disinterested scientific forum can be expected to advise that the experimental evidence referred to above be sought before any policy involving large-scale cross-breeding between any two of the three major races is applied.[3]

[1] G. Pantel, 1966, "Significant Evidence on Inheritance and Hybridisation," THE MANKIND QUARTERLY, Vol. VI, No. 4, April-June 1966, pp. 219-238, and Vol. VII, No. 1, July-September 1966, pp. 13-29.

[2] G. Pantel, 1958, *Living Ability: Quantitative Measurement,* The Triangle, London; and G. Pantel, 1964, "Determinant Selective Tendency Based on the Quantitative Unit of Measurement for Genetical Progress in Man," *Genus,* Vol. XX, No. 14, pp. 64-77.

[3] G. Pantel, 1966, *op. cit.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

How much support is there for the concerted effort to "integrate" and thus induce mass hybridisation, maximally affecting "our lesser brethren," whether white, black or yellow? Are the advocates of such a policy aware of the developmental consequences of induced hybridisation?

3. Let us focus the desirable minimum range of the various adverse influences and environmental interferences presented by individual human conduct and behaviour, by human group agency and by human developmental or common faith grouping in the social life which human beings are developmentally bound forever to share. This desirable minimum range and its equally valuable constancy have always been, and are immutably—as a genetical and developmental consequence—bound to be, determined primarily and decisively by the heritable unit interactions of the structurally and functionally advanced groups of individual genes controlling the development of the physical and significantly the mental characters (including intelligence and social tendencies as well as the tendencies of unaccountable self-confidence and of developmental group allegiance that determine conduct, behaviour and decisions) of the members of the race or sub-race group that shows the highest average value of actual living ability, and especially of the members of the higher intra-racial or intra-sub-racial variation groups within the same most able race or sub-race. Common faith grouping plays the comparatively minor—although at times considerable—part in determining that desirable minimum range and its constancy. The average ability to survive by which human well-being is ultimately measured depends predominantly on the surmountability of the environmental interferences which human agency and human group agency present, rather than on that of natural environmental influences due to other than human agency. The surmountability of the former, as well as any increase in the average ability to survive—and thus in the general well-being—due to social interaction and the consequent reduction of the adverseness of natural environmental influences, is again determined primarily and decisively by the heritable potentialities of the members of the race or sub-race which shows the highest average value of actual living ability, and in particular by the potentialities of the members of the higher intra-racial or intra-sub-racial variation groups within the race or sub-race of the highest average ability to survive. The heritable potentialities of the other racial groups and sub-groups constitute a highly significant factor in the determination of the ultimately prevailing order. Common faith and common interest grouping is another weighty one. The appreciation of this order of magnitude of the three factors referred to—from the interaction of which the prevailing order in social life results—is essential for all of us, as the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

prevailing social order is the most significant environmental determinant of our progress, both social and developmental.[4]

4. There are reasons for which we may dislike racial distinctions; but there are none for which we may ignore developmental factors. Racial prejudice is primarily born of misunderstanding. It should be clear that no reference to race, or to the ability of a racial group to survive, need adversely affect the pride and self-confidence of anyone. Empirical and experimental evidence concerning the living ability of contrasted racial groups can only refer to averages. It is, and always will be, true that anyone is entitled to be proud of the heritable potentialities of his tribe that may actually match or even surpass those of the most able race in ability to survive (in living ability units). The hybrid is equally entitled to be proud of his origin. He has every developmental chance to breed back into one or other parent race or sub-race and up into higher variation groups, and he is sometimes endowed with outstandingly favourable characters including vigour. However, ignoring developmental factors and facts can only feed and foster extremist activities.[5]

Has the magnitude of the consequences of the policy of "integration" and thus induced mass hybridisation—which is now vigorously applied and in full swing—ever been fully realised?

5. I have shown that hybridisation retards the evolutionary process in man,[6] and I have estimated that—taking into account all factors known to bear upon developmental progress, in a relationship extensively minimising the end result—the evolutionary increase which may be expected in the average living ability of a racially relatively homogeneous population, such as that of, say, Ghana or the British Isles, within a period of 375 years, is eliminated (made impossible) by a single hybrid birth; provided that the hybrid born in Ghana or in the British Isles—as well as his progeny—breeds back into the indigenous population, which appears highly probable. This estimation, for which only a rough approximation can be claimed, is based on the consequent increase in the number of heterozygously developed unit characters involving unfavourable recessives in the population—this increase outweighing by far the evolutionary advantage of the increase in the possible variation of gene combinations due to the cross-breeding concerned. In this estimation any specifically hybrid-borne developmental deterioration and any difference in average ability to survive between the two races involved are left out of account. Such a difference may increase or decrease,

[4] G. Pantel, 1958, 1964 and 1966, *op. cit.*
[5] G. Pantel, 1966, *op. cit.*
[6] *Ibid.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

as the case may be, the latter evolutionary advantage, and decrease or increase the hybrid birth disadvantage to the population.

6. As far as the long-term and ultimate effect is concerned, the modes of evolution and the genetical and developmental consequence observed guard against hybridisation.[7]

However, the guards can be by-passed by such measures as (*a*) the resettlement of sexually differential relatively pure race populations, the alarming results of which are already everybody's everyday experience; (*b*) by the so-called "integration" propaganda, involving ethical codes and religious teaching, and carried out with phenomenal vigour through all communication media; and (*c*) by changes in national immigration practices.

Massive hybridisation has been thus forced upon the sound majority stock of the population of many a country, involving mainly "our lesser brethren," whether black, white or yellow. Considering the back-breeding tendency of the oncoming hybrids,[8] the amount of developmental retardation and damage involved is incalculable.

Perhaps I should clarify my opinion with regard to "integration" propaganda. Any degree of "integration" or association between two racial groups is necessarily accompanied by an equivalent measure of inter-crossing. No "integration" or association is at all possible without an equivalent measure of cross-breeding being allowed for. Therefore the advice (or appeal) to be good and associate and integrate, if it is to be judged by its effect in terms of cross-breeding, can be reduced to mean: "be good and inter-cross and inter-marry." If a bishop, for example, urges a mixed young congregation, in prayer and in good faith, to be good Christians and associate and integrate with each other, any effect his appeal may have can only be either association with an equivalent measure of cross-breeding or no association. Of course, mutual human regard, respect and consideration, and the kind of human association implicit in these terms, is the basically sound approach in all social intercourse between members of different races. To avoid retardation of the evolutionary process, however, any measure of fostering of this approach, on the one hand, and of the awareness of the unfavourable results of hybridisation among the racial communities involved, on the other hand, must be gauged to exclude interference with the natural genetical and developmental consequence guarding against hybridisation. Whenever this guard is tampered with, in any particular circumstances, the racial communities must, in their own interest, be made aware of the facts of hybridisation. This "must" is ultimately

[7] *Ibid.*
[8] *Ibid.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

derived from the law of increasing specific living ability[9] which governs genetical and developmental progress. This natural law, perhaps the most significant ever pronounced, says: the actual ability of a species to survive—as measured either by the amount (in living ability units) of such ability which a representative sample member of the species possesses or by the average ability to survive of a representative sample number of its members—increases as the life process, or any part of it, goes on in each and any number of its members.

The ethical approach referred to above and our moral concepts and rules are by no means a theoretical and impractical product of fancy. They are derived from, and owe their relative prevalence to, a basic human social tendency inherent in every man. The limitation here, however, consists in the fact that this ethical approach cannot prevail over the natural law referred to, which controls developmental progress as the prime determinant.

The genetical and developmental progress, governed by the natural law referred to above, is prior to any ethical motivation, however justified, not—or not only—on account of logical rules: the former happens to take priority over the latter by the sheer force that (*a*) is inherent in the particulate genetic units involved and in their specific interaction, and (*b*) prevails over the far lesser force underlying any genuine ethical motivation; while the latter is (*a*) similarly inherent, (*b*) underlying the basic human social tendency from which any genuine ethical motivation derives, and (c) ultimately serves the genetical and developmental progress and is subject to the same natural law of increasing specific living ability. Any effort or measure unwittingly designed to arrest or interfere with the genetical and developmental progress, however much it may retard it, is bound to fail ultimately. Even the most staunch advocate of such measures, whatever his genetical make-up, is subject and unfailingly adheres to the natural law referred to, as far as his own physical contribution to such progress is concerned.

It is apparent that a tendency of preferential inbreeding of each of the three major races has prevailed and has guarded against hybridisation effectively, or largely so, over thousands of years, in spite of circumstances which have often been conducive to cross-breeding, and in the face of all human, individual or collective efforts facilitating association and inter-crossing.

We cannot fail to take account of the absence of any comparatively noteworthy deviation from a relationship constantly resulting from the process of human mating taking place over long periods of time under the influence of a multitude of varying factors and circumstances bearing upon the choice of mating

[9] G. Pantel, 1958 and 1964, *op. cit.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

partner, many of which circumstances have undoubtedly allowed for any deviation from the relationship observed. It is this constancy which forces the observer to see it as a consequence of a natural law. The relationship observed demonstrates a largely effective guard against hybridisation which results from the preferential inbreeding tendency inherent in each of the three major races, and can only be a consequence of the law of increasing specific living ability. If this is so, the largely effective guard against hybridisation is a consequence of this law as applied not —or at any rate not only—to each of the three major races (as a separate, although sub-specific, unit) but, *significantly,* also as applied to the human species as a whole.

Relying on the evidence referred to earlier that hybridisation retards the developmental progress of either or both of the races involved in cross-breeding, we may now conclude that the largely effective guard against hybridisation resulting from an inherent preferential racial inbreeding tendency is but a consequence of the natural law named above. According to this evidence, hybrid births are inconsistent with the law of increasing specific living ability as applied to either of the racial communities involved as well as to the human species as a whole.

It is "our lesser brethren" who have stood beside us to fight for common heritage and interest, and on whose resources we fall back whenever there is need. Unqualified immigration in itself involves a fundamental change of considerable significance in their established social life variant and ours, and no economic advantage can weigh against it. Irrespective of this, why should we bring upon them induced hybridisation of their families?

Whatever it is that motivates the advocates of "integration" and thus induced hybridisation, it is likely to be found insignificant and/or irrelevant when compared with its actual results.

The priority order in which issues draw our attention is determined solely by the comparative values they involve, in living ability units. It is evident that the values involved in this issue are too high to play with for political advantage or for any political consideration, whether national or international, or for any economic interests, or for the ultimate establishment of any particular social order.

For the good of all involved, I suggest that the mass hybridisation effort be reversed. It can be effectively done if the reversal is decided in the minds and hearts of those who took the major responsibility for this policy. I am well aware of the negative effect of race and class prejudice. The best way out would be the straightforward one, namely, to make the facts regarding hybridisation known in the form of public presentation by scientific workers, freely opposing one another if necessary.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE RACE CONCEPT

By FRANK MIELE

Race is certainly one of today's most controversial topics. Most scientific debate on race has been marred unfortunately by sociopolitical influences. This article surveys the differing views on race as a biological concept as it applies to man.

THE INDIVIDUALIST CONCEPT

Adherents of the individualist view have included E. A. Hooton, E. von Eickstedt, B. Males, R. Dixon, J. Czekanowski, A. Wiercinski and I. Michalski. At present it is most strongly upheld in Poland, by Czekanowski and the Individual Typology School of Michalski.

This view considers race, or what its proponents would rather call racial type, as a reality which manifests itself in individuals, not in populations.[1] The diagnostic characters of the racial type (cephalic index, facial index, pigmentation, etc.) are considered to be inherited as a totality, controlled by a single pair of genes.[2] The control of all these traits by a single pair is explained by the pleiotropic effect of the pair, or by linkage.[3]

Another assumption, based upon the above one, is that "individuals from Italy and Poland, corresponding in their physical habitus, though found in different populations, are genetically more similar than other individuals in their own populations who differ markedly in a set of characters."[4] Modern genetics would find it extremely difficult to support these two assumptions, despite the numerous and detailed mathematical "proofs" adherents of the individualist concept have offered to confirm them.[5] The so-called types appear to be rather "chance combinations of genetically controlled traits."[6] As Gayre has pointed out, social selection may also play a part in the causation of types.[7]

[1] B. Males, "Racial Biodynamics and Biogenesis in the Study of Population," THE MANKIND QUARTERLY, Vol. V, No. 1, July-September 1964, pp. 3-18.

[2] A. Wiercinski, "The Racial Analysis of Human Populations in Relation to their Ethnogenesis," *Current Anthropology*, Vol. III, No. 1, p. 13; and J. Czekanowski, "The Theoretical Assumptions of Polish Anthropology and the Morphological Facts," *Current Anthropology*, Vol. III, No. 5, p. 482.

[3] A. Wiercinski, *op. cit.*, p. 12.

[4] *Ibid.*, p. 18.

[5] C. Czekanowski, *op. cit.*, pp. 483-489.

[6] S. M. Garn, *Human Races*, Charles C. Thomas, Springfield, Illinois,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

However, the individualist approach is not without its merits. It has been very successful in distinguishing component elements within a population, where others have merely represented the entire population by statistical means. Nevertheless, the identification of the components with other groups has at times been somewhat speculative.[8]

A brief summary of the individualist method of racial analysis seems in place here.[9] On the basis of anthropological investigations, Czekanowski hypothesized four "pure types" which make up the European population. These four types are: the Nordic (A); the Armenoid (H); the Mediterranean (E); and the Lapponoid (L). Individuals of pure type are considered to be homozygous for that type—for example, AA, pure Nordic. The racial composition of a European population is given the formula $(a+e+h+l)^2 = l^2$, where a, e, h and l are the relative frequencies of the corresponding types. This is known as Czekanowski's Law of Frequency of Type. From the equation it follows that there are six hybrid types (heterozygotes): Northwestern (AE); Dinaric (AH); Subnordic (AL); Littoral (EH); Sublapponoid (EL); and Alpine (HL).

After the frequencies of the ten types have been determined (on the basis of morphological analysis), the frequencies of the hybrid types are "split" and added to the parent types. The contributions of the four basic elements to the population are then ascertained. The fault with the whole system lies in the fact that it is so arbitrary, for instance, in the selection of indices for the various types.[10] Further, individualism ignores the question of race formation.[11]

THE POPULATIONIST CONCEPT

The populationist approach defines a race as "a breeding population differing from others in the frequency of certain genes."[12] Thus, where the individualist concept assumes a set number of types, the number of races according to the popula-

1961, p. 5. See also E. Hunt, "Anthropometry, Genetics, and Racial History," *American Anthropologist*, Vol. LXI, pp. 64-67.

[7] R. Gayre of Gayre, "Editorial Comments," THE MANKIND QUARTERLY, Vol. V, No. 1, July-September 1964, p. 19.

[8] T. Bielicki, "Some Possibilities for Estimating Inter-Population Relationship on the Basis of Continuous Traits," *Current Anthropology*, Vol. III, No. 1, p. 5.

[9] A. Wiercinski, *op. cit.*; J. Czekanowski, *op. cit.*; and W. Steslicka, "Anthropological Investigations of Skiers," THE MANKIND QUARTERLY, Vol. II, No. 2, October-December 1961, pp. 85-91.

[10] T. Bielicki, *op. cit.*, p. 22.

[11] T. Bielicki, *op. cit.*, p. 23; and C. S. Coon, "Comments on Wiercinski," *Current Anthropology*, Vol. III, No. 1, p. 26.

[12] S. M. Garn, *op. cit.*, p. 6.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

tionist concept is innumerable.[13] The Pitcairn Islanders are therefore just as valid a race as are the Mongoloids or the Australoids.

Within this broad category of "race" Garn distinguishes three kinds of races: the geographical race, the local race and the micro-race.[14] The geographical race is a collection of similar smaller races who inhabit a geographically delimited area. Garn finds nine geographical races: Amerindian, Polynesian, Micronesian, Melanesian-Papuan, Australian, Asiatic, Indian, European and African.[15]

Local races correspond to the Mendelian populations. "These are units that can be subjected to study and these are the units that change most in evolutionary time."[16] Local races are largely the result of isolation. Isolation breaks down as technology advances, and hence it is impossible to distinguish local races in developed areas. Nonetheless the populations of different areas differ. Garn terms these populations micro-races.[17] Geographical races are isolated by vast distances, local races by cultural barriers, and micro-races by sheer weight of numbers.

Populationism is not concerned with the classifying of races on the basis of observed differences, but rather with the study of the mechanisms responsible for these differences. While individualism tends to ignore the problem of race formation, this constitutes the basic problem for populationists. In 1950 Coon, Garn and Birdsell[18] attempted to explain racial differences in skin color, hair form and other "diagnostic features" as results of their adaptive value in different environments. Since then numerous studies by experts in various fields of research have followed their lead, with notable success.

Populationists are also keenly interested in the effect of culture upon racial differences. Post studied the frequency of vision defects in various populations.[19] He found that any classification based upon the frequency of vision defects cut across conventional racial lines. Thus Eskimoes and Gabon Negroes were similar (both with low frequencies) and Europeans and Chinese were alike

[13] S. M. Garn and C. S. Coon, "On the Number of Races of Mankind," *American Anthropologist,* Vol. LVII, p. 1000.

[14] S. M. Garn, *op. cit.,* p. 18.

[15] *Ibid.,* pp. 116-125.

[16] S. M. Garn and C. S. Coon, *op. cit.,* p. 997.

[17] S. M. Garn, *op. cit.,* p. 18.

[18] C. S. Coon, S. M. Garn and J. B. Birdsell, *Races: A Study of the Problems of Race Formation in Man,* Charles C. Thomas, Springfield, Illinois, 1950.

[19] R. H. Post, "Population Differences in Vision Acuity: A Review with Speculative Notes on Selection Relaxation," *Eugenics Quarterly,* Vol. IX, No. 4, pp. 189-212.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

(both with high frequencies). Since the groups which have enjoyed civilization the longest have the highest frequencies of vision defects Post concluded that "two results of the growth of culture may be speculatively indicated: a positive selection favoring low grades of myopia, and a relaxation of selection for acuity which would permit the accumulation in the population of a wide variety of hereditary deficiencies."[20]

Hemoglobin S is caused by a mutation on the beta chain of the hemoglobin molecule. Red blood cells containing it curl into sickle shapes when placed in an oxygen-free atmosphere. Since the sickle cell trait is inherited in a non-dominant manner both homozygotes and heterozygotes have Hemoglobin S in their red blood cells, though in varying degrees. The effects of sickling include an enlarged spleen, rheumatism and anemia.

One would expect selection to have eliminated the sickling gene. However, the gene offers protection from falciparum malaria in the heterozygous state. Thus its distribution parallels that of falciparum malaria.[21] The sickle cell trait is found in tropical Africa (10-40 per cent), India and Greece (5-30 per cent), and the southern Mediterranean (under 10 per cent).[22]

The incidence of Hemoglobin S varies greatly in Africa, a fact which would be hard to explain solely on the basis of the protection it offers from malaria. Areas do exist in which the frequency of malaria is high while the frequency of Hemoglobin S is low, and vice versa. Livingstone has suggested that both falciparum malaria and Hemoglobin S are newcomers to West Africa.[23]

The intermediate host for *Plasmodium falciparum* is the *Anopheles* mosquito. This mosquito is not native to West Africa. In order to breed it requires stagnant pools. These stagnant pools have only been in existence recently, being created by the practice of slash and burn agriculture. Since agriculture is less than 10,000 years old in tropical Africa, Livingstone considers natural selection—through malaria—to have had too little time in which to produce a stable equilibrium. In support of his hypothesis Livingstone has gathered linguistic, archaeological and genetic evidence.[24]

Since populationism is a direct outgrowth of Mendelian genetics, populationists study traits for which the mode of inheri-

[20] *Ibid.*, p. 210.

[21] A. C. Allison, "Notes on Sickle Cell Polymorphism," *Annals of Human Genetics,* Vol. XIX, No. 39.

[22] J. Buettner-Janusch, *Origins of Man,* John Wiley and Sons, New York, 1966, p. 540.

[23] F. Livingstone, "Anthropological Implications of Sickle Cell Gene and its Distribution in West Africa," *American Anthropologist,* Vol. LX, p. 533.

[24] *Ibid.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

tance is known (such as blood groups and PTC tasting), rather than those traits for which the mode of inheritance is complex (morphological traits, for example). Though the mode of inheritance is unknown for multifactorial traits, it should be remembered that they are "more stable through time and hence far better markers of population affinities."[25] They are nonetheless subject to selection.[26]

Some extreme a-racialists have urged the abandonment of the use of morphological criteria.[27] This seems to be an unwise position. Sanghvi has obtained similar results using both the morphological and the genetical methods.[28] A somewhat middle of the road position is taken by Coon, Schwidetzky and Lundman.[29] They advocate the use of both methods.

THE NON-EXISTENCE OF RACES

Some extreme populationists have gone as far as to argue that human races do not exist.[30] Brace states that this approach, which he terms the "processual," should be clearly distinguished from the populationism of Garn, Newman *et al.*, in that it has eliminated the population as the unit of study.[31] Montagu has urged the use of the term "ethnic group" and the avoidance of the term "race," more on moral and political biases than on scientific reasoning.[32]

The arguments against the existence of race are: (1) no one racial classification has been accepted by all; (2) clines are discordant for various traits; (3) certain groups defy racial classification and may not be explained by hybridization since hybrids of the same races are not identical; and (4) a more adequate explanation of human variation can be given which does not involve taxonomic or phylogenetic consequences. Rather than

[25] T. Bielicki, *op. cit.*, p. 3.

[26] C. S. Coon, "Comments," *Current Anthropology,* Vol. III, No. 1, p. 26.

[27] A. Montagu, *Man's Most Dangerous Myth: The Fallacy of Race,* Harper, New York, 1952, pp. 63-72.

[28] L. Sanghvi, "Comparison of Genetical and Morphological Methods for a Study of Biological Differences," *American Journal of Physical Anthropology,* Vol. IX, No. 3, pp. 385-404.

[29] C. S. Coon, *op. cit.;* I. Schwidetzky, *Die Neue Rassenkunde,* Gustav Fischer Verlag, Stuttgart, 1962; and B. Lundman, "The ABO Blood Group System and Racial Geography," *Current Anthropology,* Vol. VII, No. 2, pp. 183-191.

[30] A. Montagu, *op. cit.,* pp. 63-72; F. Livingstone, "The Non-Existence of Human Races," *Current Anthropology,* Vol. III, No. 3, pp. 279-281; and C. L. Brace, "On the Race Concept," *Current Anthropology,* Vol. V, No. 4, pp. 313-320.

[31] C. L. Brace, *op. cit.,* p. 313.

[32] A.Montagu, *op. cit.,* pp. 63-72.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

study "races," adherents of this view would map the distribution of various traits. This cartographic method, incidentally, was originally developed by the distinguished Italian geographer and anthropologist Renato Biasutti, a firm believer in the existence of races. As Coon has aptly put it, "How could one draw such a map of Kerala State in India, which is inhabited by several ethnic groups differing widely in skin color, hair form, stature, nose form, and many other characters, although many of them live in the same communities? How could one make a skin-color map of New York City?"[33]

While the racial classification varies from one anthropologist to another, the differences are not contradictory. Coon and Hunt have pointed out that these differences in taxonomy and in point of view do not militate against the validity of the definition of race itself, "they arise solely from the fact that various writers evaluate racial traits differently and assign a different significance to them. Such conceptual differences also underline the fact that in talking about races we are dealing with developing life, with processes not easily subsumed under the necessarily rigid schemes which our need for methodical classification demands."[34]

Racial boundaries have become blurred due to two processes, hybridization and selection. Huxley commented that "there is no doubt in my mind that the human species in its early evolution started to form geographical subspecies, and that these became quite sharply differentiated from each other, and gave rise to the so-called primary races. The distinctions between them, have, of course, been blurred by migration and crossing ever since that time, but the basic differentials remain."[35]

Wherever two races share an open frontier hybridization will undoubtedly complicate matters, but races will nonetheless exist. "To deny the existence of populations because they intergrade is like denying the existence of cities because people travel between them."[36] Since different local races may be involved in the parentage of hybrids of the same major races, we cannot expect all hybrids of the same major races to be identical. Selection will also complicate matters. Enigmatic populations also include relict groups surrounded by later immigrants of a different race who usually possess a higher level of culture. These groups generally do not interbreed. The relict group will retain the

[33] C. S. Coon, *The Living Races of Man,* Alfred A. Knopf, New York, 1965, p. 212.

[34] C. S. Coon and E. E. Hunt (Editors), *Anthropology A to Z,* Grosset and Dunlap, New York, 1963, p. 5.

[35] J. Huxley, "Comments on Brace," *Current Anthropology,* Vol. V, No. 4, p. 316.

[36] C. S. Coon, "Comments on Brace," *Current Anthropology,* Vol. V, No. 4, p. 316.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

characteristics of its race, but isolation and inbreeding will also cause a certain uniqueness.

Discordant clines are largely the result of selection. Certain racial traits have adaptive value. Hence selection would favor traits of one race, and other traits of another race, in differing environments. Also to be remembered is the fact that a different adaption may serve the same purpose in different races. Gates considered the dark skins of the Australoids to be due to a single gene, and those of Negroids to be the result of four genes.[37] In racial groups all of whom have convex noses, differences can be found in the way the bones fit together.[38] Selection will also cause intra-racial clines. The study of clines "supports exactly the opposite conclusion from that claimed by those who disapprove of the concept of race. It shows not only that races indeed exist, but also that each race has its private set of clines, by which it may be defined."[39]

RACIAL ORIGINS AND HUMAN EVOLUTION

A true understanding of human variability can come only from a study of human evolution and the application of the laws of animal taxonomy to man. In our vanity we often falsely assume that our species is not subject to the forces of natural selection.

Selection for differing environments is one of the principal forces causing variability in a far-ranging species like man. During the majority of its lifetime the human species has inhabited three major zoogeographic realms, the Palearctic, the Oriental and the Ethiopian. The Palearctic is a broad region divided into an eastern and a western subzone by the Tien Shan mountains. Africa was divided into minor zones by forests and lakes during most of the Pleistocene. Five major races or subspecies can be seen as the result of adaption over long periods of time to these zoogeographic realms. The five subspecies are: Caucasoid (west Palearctic), Mongoloid (east Palearctic), Australoid (Oriental), Congoid (Ethiopian) and Capoid (Ethiopian). This reconstruction of the racial history of man was presented by Sir Arthur Keith[40] and later by Gates.[41] In his book *The Origin of Races*, Carleton Coon has marshalled a vast amount of archaeological, linguistic, paleontological and zoological evidence to support this reconstruction.

[37] R. R. Gates, "The Emergence of Racial Genetics," THE MANKIND QUARTERLY, Vol. I, No. 1, July 1960, pp. 11-14.

[38] Personal communication from Georg Neumann to C. S. Coon, cited by Coon, *The Living Races of Man, op. cit.*, p. 251.

[39] C. S. Coon, *op. cit.*, p. 214.

[40] Sir A. Keith, *A New Theory of Human Evolution*, Philosophical Library, New York, 1949.

[41] R. R. Gates, *Human Ancestry*, Harvard University Press, Cambridge, Massachusetts, 1948.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The time span generally given for the human races, 35,000 years, is definitely too short a period for selection to have produced the vast amount of variability seen in the human species. The numerous species and genera of fossil man are also biologically impossible. Coon divides all fossils into two successional species, *Homo erectus* and *Homo sapiens,* each being divided into the five subspecies. A fossil must be studied in terms of grade (evolutionary position) and line (racial affinity).[42] Coon further contends—as did Keith and Gates earlier—that the five subspecies crossed the threshold from *Homo erectus* to *Homo sapiens* at different times. It is this last point which has produced voluminous criticism, particularly violent in nature from a-racialists.[43]

Coon's critics have often forgotten that *Homo erectus* and *Homo sapiens* are successional, not taxonomic, species. One grades imperceptably into the other. Indeed, Buettner-Janusch considers all fossils above the Australopithecine level as being *Homo sapiens.*[44] The differences between the species are largely cranial. A single mutation could have been responsible for the transition. In view of the barriers to gene flow that existed during the Pleistocene, the spread of the mutation would have required a great deal of time.[45] In view of the climatic diversity during the Pleistocene, it seems probable that selective pressures varied in the five areas. It is unfortunate that Coon's work, which contributed much to a true understanding of human variability, should have been subject to doctrinaire criticism.

[42] C. S. Coon, *The Origin of Races,* Alfred A. Knopf, New York, 1963, p. 306.

[43] A. Montagu, *op. cit.,* pp. 83-89.

[44] J. Buettner-Janusch, *op. cit.,* pp. 177-178.

[45] C. S. Coon, *The Living Races of Man, op. cit.,* p. 30.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ANATOMICAL DIFFERENCES BETWEEN NEGRO AND CAUCASIAN BRAINS

By ROBERT FORD

Numerous studies of different groups of brains all over the world have shown the average weight of the adult White brain to be about 100 grams more than the average for Negro brains. Dr Wesley Critz George indicates these valuable studies in his book *The Biology of the Race Problem*[1] and in the article "Brains, Intelligence, and Race" in the book entitled *Race: 11 Questions and 11 Answers.*[2] The following are five of these studies together with some comments on each.

1. Robert Bennett Bean gives the average weight of 51 male Negro brains as 1292 grams and the average of 37 male Caucasian brains as 1341 grams.[3]

2. H. L. Gordon gives the average cubic capacity of the brains of 1290 adult male East African natives to be 1316 cc.[4] This is 165 cc less than the average mean capacity given by authority for the European brain. Gordon found also that the East African native brain grows less after puberty than the European. Gordon noted in a series of 3444 cases that starting at 10 years the brain capacity starts less in weight than the White and shows a much flatter growth curve.

This latter finding is corroborated by F. W. Vint:[5]

> My post-mortem records suggested that the brain of the native youth is as heavy as that of the adult. Therefore the average weight was calculated by age groups, for those cases in which the age was known, as follows:

Age group Years	No. of cases	Average weight gm.
9-15	29	1301
16-20	74	1279
21-25	87	1270
26-30	69	1264
31-35	24	1262
36-40	13	1256
41 and over	28	1230

[1] Commission of the Governor of Alabama, Alabama, 1962.

[2] By Henry E. Garrett, Carleton Putnam and Wesley Critz George, National Putnam Letters Committee, Washington, D.C., pp. 21-30.

[3] "Some Racial Peculiarities of the Negro Brain," *American Journal of Anatomy,* Vol. V, pp. 353-432.

[4] *Eugenics Review,* Vol. XXV, 1934, pp. 223-235.

[5] "The Brain of the Kenya Native," *Journal of Anatomy,* Vol. LXVIII, 1934, p. 217.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

From these figures it would appear that the native brain reaches its full weight prior to the age of 18 years, and that there is evidence of decrease after the age of 40.

This finding is further corroborated by evidence in the *Report of the Subcommittee to Investigate Public School Standards and Conditions and Juvenile Delinquency in the District of Columbia* of the Eighty-fourth Congress, Second Session, 1957.[6] National standardized educational achievement and I.Q. tests were given on a citywide basis during the 1955-1956 school term. On pages 22 and 23 of the report the results of the Stanford achievement tests show:

Third grade:
White schools on the national average (N.A.)
Negro schools 1 full grade below the N.A.
Integrated schools ½ grade below the N.A.

Fifth grade:
White schools ½ grade above the N.A.
Negro schools almost 2 full grades below the N.A.
Integrated schools 1 grade below the N.A.

Sixth grade:
White schools 1 full grade above the N.A.
Negro schools 1½ grades below the N.A.
Integrated schools more than ½ year below the N.A.

Eighth grade:
White schools more than 1 grade above the N.A.
Negro schools more than 2 full grades below the N.A.
Integrated schools 1 full grade below the N.A.

Ninth grade:
White schools 1 grade above the N.A.
Negro schools almost 3 grades below the N.A.
Integrated schools more than 1 full grade below the N.A.

Tenth grade:
White schools scored in the top 7% of the Nation.
Negro schools scored in the lowest 5% of the Nation.
Integrated schools scored in the lowest 25% of the Nation.

Eleventh grade:
White schools scored in the top 5% of the Nation.
Negro schools scored in the lowest 5% of the Nation.
Integrated rating depends on their percentage of Negro pupils.

Thus the Negro schools at the third grade level scored one

[6] Government Printing Office, Washington, D.C., 1957.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

full grade below the national average, at the eighth grade scored two full grades below the national average, at the ninth grade scored almost three grades below the national average, and at the eleventh grade level scored in the lowest 5 per cent of the nation. Hence the anatomical findings of Vint and Gordon concerning the growth curve of the native brain can be applied to explain the increasing lag in performance of the Negro students in the progressive grades.

3. Raymond Pearl showed studies by S. G. Morton in 1849 on 62 native Africans and 12 American-born Negroes which gave the average brain capacity for the Negroes as 1360.1 cc. The skulls of 18 Germans, 5 English and 7 Anglo-Americans gave an average of 1489.6 cc.[7]

4. J. H. Sequeira gave the average White brain weight to be 1380 grams and the average Negro brain weight to be 1249 grams.[8]

5. F. W. Vint states:[9]

> In a series of 389 apparently normal adult male native brains, the average weight was 1276 gm. . . . The weights were taken immediately after the brain had been removed from the body with the arachnoid and pia mater [membranes covering the brain] *in situ*, and the ventricles full. . . . Shennan gives 1428 gm. as the average of Gray, Cunningham, Luschka, Krause and Neuwerck. If this is the average weight of the European brain, then the average brain of the African native is 152 gm. or 10.6 per cent. lighter.

EVIDENCE OF SMALLER FRONTAL LOBES

Robert Bennett Bean states that there is a greater number of large frontal lobes among the Caucasian brains examined (66 large, 22 small) and a greater number of small frontal lobes among the Negro brains (106 small, 59 large).[10] Wesley Critz George notes the following statements of noted scientists regarding the importance of the frontal lobes:[11]

> Halstead,[12] biopsychologist at the University of Chicago, writes: "The frontal lobes are the portion of the brain most essential to biological intelligence. They are the organs of civilization, the basis of man's . . . hope for the future." . . .

[7] *Science*, Vol. LXXX, 1934, pp. 431-434.
[8] *British Medical Journal*, 26th March 1932, p. 581.
[9] *Op. cit.*
[10] *Op. cit.*, p. 375.
[11] *The Biology of the Race Problem, op. cit.*, p. 29.
[12] Ward C. Halstead, *Brains and Intelligence*, University of Chicago Press, 1947, p. 149.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

And Pennfield and Rasmussen[13] say: "The whole anterior frontal area, on one or both sides, may be removed without loss of consciousness. During the amputation the individual may continue to talk, unaware of the fact that he is being deprived of that area which most distinguishes his brain from that of the chimpanzee. After its removal, there will be a defect, but he may well not appreciate it himself. The defect will be in his ability to plan and take initiative . . . , although he may still be able to answer the questions of others as accurately as ever.

In summary the functions of the frontal lobe may be listed as those necessary for initiative, planning, control of emotions and judgment. It can be postulated that a reduction in size of the frontal lobes may affect these functions.

EVIDENCE OF LESS FISSURATION OF THE CORTEX

On page 31 of Wesley Critz George's book[14] the following statement by C. J. Connolly is noted: "It can be said that the pattern of the frontal lobes in the White brains of our series is more regular, more uniform than in the Negro brain. . . . The White series is perhaps slightly more fissurated and there is more anastomosing of the sulci."[15]

Wesley Critz George notes on page 25 of his article[16] the following statement by Poynter and Keegan:[17] "The sulci and gyri of the Negro brain are undoubtedly less complex and easier of interpretation than those of the Caucasian."

F. W. Vint, in a study of 100 adult male Kenya native brains, states:[18]

> Convolutional patterns: The convolutional pattern differed somewhat from that of the European. Identification of the individual sulci (fissures), especially in the frontal region, seemed to me relatively easier in the native.
>
> The central sulcus. . . . This fissure had not the sinuous course seen in the European, but tended to be straight with poorly developed genua. . . .
>
> The superior and inferior frontal sulci . . . were often seen as small broken fissures. . . .

[13] Wilder Pennfield and Theodore Rasmussen, *The Cerebral Cortex of Man*, The Macmillan Company, New York, 1957, p. 226.

[14] *Op. cit.*

[15] *External Morphology of the Primate Brain*, Charles C. Thomas, Springfield, Illinois, 1950, p. 203.

[16] "Brains, Intelligence, and Race," *op. cit.*

[17] C. W. Poynter and J. J. Keegan, "A Study of the American Negro Brain," *Journal of Comparative Neurology*, Vol. XXV, 1915, pp. 183-212.

[18] *Op. cit.*, pp. 218-219.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The middle and inferior temporal sulci were poorly developed, being seen as small discontinuous fissurettes.

What is the significance of decreased fissuration of the cortex? If one took a small page of a newspaper and wrinkled it into a hollow ball and then took a larger page of a newspaper and wrinkled it into a hollow ball of the same size one would find it necessary to wrinkle the larger page of the newspaper more. Thus one can conclude that the more fissures there are over the surface of the brain the more the surface area and amount of cerebral cortex there is present. Dr George states: "It is of interest here to note Brodmann's estimate that no less than 64 per cent of the total surface of the human cerebral hemisphere is hidden in the fissures as against 7 per cent in the lowest monkey."[19]

EVIDENCE OF MICROSCOPIC DIFFERENCES

F. W. Vint, in a study of 100 adult male Kenya native brains (not including any cases from prisons or mental hospitals), took eight representative sections of the brain and, after a standard staining procedure with Giemsa stain, examined the specimens microscopically.[20] The samples were taken from specific portions of the following areas:

1. Frontal pole.
2. Superior precentral area.
3. Middle precentral area.
4. Middle postcentral area.
5. Superior temporal area.
6. Pars triangularis of the frontal lobe.
7. Area striata (the visual sensory area at the mid portion of the Calcarine fissure).
8. Area peristriata (the psychic portion of the visual sensory area at the mid portion of the parietal-occipital fissure).

The data in Table I of the article was compared with the figures given by von Economo for the corresponding areas of the European brain.

The results show the average thickness of the whole cortex (all six layers) in the areas examined to be 14.8 per cent thinner as compared to the figures given for the European brain. A breakdown of these layers shows that the lamina zonalis (layer 1) in every area sampled except the area striata (visual area) is an average 11 per cent thicker, whereas the supragranular layer

[19] *The Biology of the Race Problem, op. cit.*, p. 31.
[20] *Op. cit.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

(layers 2 and 3) in the pole area of the frontal lobe (concerned with initiative, planning, control of emotions and judgment), the postcentral area (concerned with reception of incoming messages), the temporal lobe (concerned with auditory functions) and the area striata and peristriata (concerned with visual functions) is an average 16.4 per cent thinner. The supragranular layer and the granular layer (layers 2, 3 and 4) in the precentral agranular area (concerned with movements of muscles) are measured as a unit and are found to be thinner by an average 30.5 per cent. What is the significance of the thinner supragranular layer? Dr George notes[21] that "Strong and Elwyn[22] state that the supragranular layer [layers 2 and 3] . . . is the latest to arise, most highly differentiated and most extensive in man. The fibers which they receive or send out are chiefly associate in character." That is, the supragranular layer acts like a computer, storing and associating bits of information. It can be postulated that a reduction in the thickness of the supragranular layers in the above areas provides less means of associating messages received by those areas.

It is interesting to note that in the visual area at the mid portion of the Calcarine fissure, an area where color, size, form, motion, illumination and transparency are determined, although the infragranular layer (comprising layers 5 and 6) was found to be 14 per cent thicker, the supragranular layer was 14 per cent thinner and the total thickness of the cortex in this area was 8 per cent thinner. Also, the section from the visuopsychic area at the mid portion of the parietal-occipital fissure (concerned with recognition and identification of objects) presented a 19 per cent thinner supragranular layer, a granular layer equal in thickness to the value for the European brain, and an 18 per cent thinner infragranular layer. It can thus be postulated that the visual perception of the native may be greater but that the association of the visual perceptions may not be greater.

As a final note in presenting the significance of the reduction of the thickness of the supragranular layer one can note on page 33 of Wesley Critz George's book:[23]

> Kappers, Huber, and Crosby[24] report . . . "The higher associative and receptive character of the supragranular layers is indicated by the fact that the corpus callosum fibers terminate in the supragranular layers, although, as has been

[21] *Op. cit.,* p. 33.

[22] Oliver S. Strong and Adolph Elwyn, *Human Neuroanatomy,* Williams and Wilkins, Baltimore, 1953, p. 405.

[23] *Op. cit.*

[24] C. U. A. Kappers, G. Carl Huber and Elizabeth Crosby, *The Comparative Anatomy of the Nervous System of Vertebrates,* Vol. II, The Macmillan Company, New York, 1936, p. 1571.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

seen, they arise from the infragranular layer. . . . Bielshowsky ('16) emphasizes the associative functions of the supragranular pyramids, and Bolton's ('03) observations on the atrophy of these layers in cases of extreme idiocy are in conformity with the conception of the associative and receptive character of this layer."

In conclusion one can see that the scientific evidence indicating gross anatomical differences reflects major microscopic and functional differences. One can see beyond a reasonable doubt that the differences between the Negro and Caucasian brain are more than skin deep. The above evidence indicates that they are in fact brain deep. Thus one can conclude that the forces of equalitarian anthropology pushing racial amalgamation on a massive scale are committing a grave injustice to both the Negro race and the Caucasian race and are endangering the progress of civilization.

There is a new field of investigation developing where further information concerning differential intelligence of a very definitive type is likely to be discovered. This is in the field of study of "Evoked Potentials and Intelligence," the title of an article[25] in which F. C. R. Chalke and J. Ertl indicate a new technique to test intelligence, using light flashes and an EEG recording device measuring evoked potentials from bipolar electrodes over the left motor area of each subject. The evoked potentials were detected and analysed by a new technique of zero crossing analysis.[26] On the first page of "Evoked Potentials and Intelligence" J. Ertl states: ". . . it is reasonable to postulate that a biologically efficient organism should process information more rapidly than a less efficient organism and that the delay of components of the evoked potentials is a measure of the efficiency of the process." This pilot study, which requires no conscious response from the person being tested and thus bypasses cultural and environmental differences, indicates that high psychometric intelligence may be associated with short delays in the later components of the evoked potentials.

[25] *Life Sciences,* Vol. IV, No. 13, 1965, pp. 1319-1322.

[26] See J. Ertl, *Electroencephalography and Clinical Neurophysiology,* Vol. XVIII, 1965, p. 630.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Peoples of Ancient Palestine

By F. J. LOS

In my previous article[1] I gave a survey of the prehistoric ethnology of Palestine, based mainly of the results of archeological investigations. The insight then gained into the racial structure of its ancient population will help in classifying the peoples who inhabited the country at the time of the Judges and the first Kings.

As we have seen, the invading Israelites did not succeed in occupying the whole country, and nowhere reached the Mediterranean coast. After the destruction of the Amoritic principalities of Hesbon and Basan, the tribes of Ruben, Gad and Gilead[2] occupied only the central part of Transjordania, on each side of the Jabbok (*c.* 1293 B.C.). The first invasion of the land west of the Jordan—Canaan proper—which occurred shortly afterwards partly miscarried. The tribes of Simeon and Levi lost nearly all their fighting men in the battle. Thus reduced to insignificance, they became wholly dependent upon the tribe of Judah, which conquered part of the mountainous country west of the Dead Sea.

A second invasion, which was more successful, took place in all probability shortly after, and as a consequence of, the first attack on Egypt by the so-called Peoples of the Sea (1227 B.C.). This time Joshua won a great victory over the confederated princes of the Amorites in the neighbourhood of Gibeon which enabled him to conquer several of their towns, in particular Hebron and Debir. As a consequence of his victory the tribes of Benjamin, Ephraim and Manasseh were able to settle in the hill country of central Palestine (*c.* 1225 B.C.).

Then followed Joshua's last great exploit, a decisive attack upon northern Palestine where Jabin, Prince of Hazor, had united the princes of the neighbouring tribes of the Canaanites, Amorites and Hittites into a great confederation. Despite his horses and war chariots he was defeated at "the waters of Merom" (*c.* 1220 B.C.), whereupon the tribes of Zebulon, Naphtali, Issachar and Asher took possession of the hill country of Galilee.

"And the Lord was with Judah; and he drave out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron." These words of the

[1] "The Prehistoric Ethnology of Palestine," THE MANKIND QUARTERLY, Vol. VII, No. 1, July-September 1966, pp. 53-59.

[2] According to Wellhausen this was the name of a tribe and not of a district. The division of the Israelites into twelve tribes was an artificial one which was also extant among other Semitic peoples.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

author of Judges (i, 19) hint at the difficulty met with by the Israelites as they tried to conquer the plains of Palestine, where the autochthonous peoples possessed strongly fortified towns and could make use of their war chariots. In marked contrast to their modern descendants the Israelis of today, who occupied firstly the plains of Palestine and left the hill country to the Arabs,[3] the Israelites were for about two centuries confined to the latter part of the country. Even the great victory won by the Judge Barak about the year 1150 B.C. in the vicinity of Thaanach over the confederated Canaanitic princes under the leadership of Sisera did not result in the occupation of the plain of Jezreel by the Israelites. Probably the conquest of this fertile plain with its many fortified towns took place no earlier than during the reign of David (1000-960 B.C.), more than a century later.

But even in the hill country a great many towns remained for a long time in the hands of the indigenous population. The best known example is the town of *Jebus*, which was conquered at the beginning of his reign by King David who restored it to its previous name of *Urusalim*—Jerusalem—and made it his capital. The same king subdued the Philistines who by their settlement on the southern part of the coastal plain (*c.* 1193 B.C.) had separated the Israelites from the Mediterranean coast. Their martial character and the knowledge which they possessed of smelting iron ore and working iron had procured for them a military superiority over the surrounding peoples, as a consequence of which they had been able to subjugate the Israelites during a period of about thirty years (*c.* 1050-1020 B.C.). In the following reign of Saul (1020-1000 B.C.) the Israelites only partly succeeded in freeing themselves from this oppression.

It is clear that the Israelites pushed themselves in between the indigenous peoples of Palestine. West of the Jordan they inhabited three widely separated districts, and east of the river they lost part of their territory in the beginning to the Moabites in the south but they were able to indemnify themselves at the expense of the Aramaeans in the north after they had been reinforced by some of the clans of the tribe of Manasseh, who became known by the name of Machir. It was David who conquered all the remaining parts of the country, thereby becoming the founder of a kingdom which embraced the whole of Palestine. For the Israelites his conquests had important results which deserve our attention.

In the first place it is obvious that the foundation of this kingdom furthered the assimilation of the autochthonous population, which had already begun under the Judges, and the consequent

[3] The hill country of Galilee and the Israeli territory west of Jerusalem are exceptions to this rule.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Fig. 1 Ambassadors of Jehu bringing tribute to Salmanassar III

Fig. 2 Philistine prisoners of war of Rameses III

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Fig. 3 Amorites *(Sayce)*

Fig. 4 Shasu *(Sayce)*

Fig. 5 Hittite prisoners of war *(Hrozny)*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

mixing of races. It cannot be denied that the invasions of the Israelites were disastrous in character, as the conquered towns were "dedicated to Jahweh," which meant that all their inhabitants were massacred. These events are reflected in the destruction layers detected by Albright at the sites of Jericho, Bethel, Debir and Lachish, and they can only be compared to the invasions of other nomadic peoples like the Huns and the Mongols into civilised countries. But even then some towns, such as Gibeon, whose inhabitants capitulated in good time, escaped extermination.

Later, when more and greater enclaves and other territories were incorporated into the Israelitish state, the sparing of the inhabitants became the rule, and King David in particular proved to be a benevolent protector of the indigenous population. The absorption of these autochthones cemented the different tribes into a whole and facilitated the adoption by the Israelites of a sedentary life, based on agriculture, and also the Canaanitic language, which differed little from their own. Eventually they even settled in the towns and became culturally assimilated by the autochthones, a process which was furthered by their kings.

According to Sayce it is probable that the absorption of alien racial elements occurred in the tribe of Judah—which occupied a small territory in the south and was surrounded by foreign peoples —on a much larger scale than in the other tribes. In particular, the big tribes of Ephraim and Manasseh which occupied a comparatively large contiguous territory, and were destined to build the foundation of the later kingdom of Israel, would have remained relatively pure. To substantiate his view Sayce draws attention to the Orientalid (eastern Mediterranean) features of the ambassadors of Jehu on an Assyrian relief (Fig. 1). In his opinion the antithesis between Judah and Israel was of a racial character.

King David himself was red-haired or blond (I Samuel xvii, 42), and before he became king he served the princes of the Philistines as the chief of a band. After his accession he maintained a bodyguard, the so-called *Krethi* and *Plethi,* composed mainly of Philistines, Hittites and Gathites—the inhabitants of the Philistinian town of Gath.[4] The well known French author E. Renan stresses the remarkable fact that this king, presumably the son of an Amoritic mother,* showed himself generous towards the Philistines with whom he was at war but behaved extremely cruelly in his dealings with the Hebrew† peoples at the eastern

[4] One of these volunteers was Ittai the Gittite whose words, reported in II Samuel xv, 21, "surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be," testify to an exemplary loyalty.

* I have always considered that the mother of David was an Aramaean. The Aramaeans occupied the lands of the Amorites, and so were often called Amorites.—EDITOR.

† Or Canaanitish.—EDITOR.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

and southern frontiers of his realm who were conquered by his armies.[5] The Moabites were partly exterminated, in Edom all adult males were killed on his command, and the lot of the Ammonites defies description. His blind rage against these brother nations of Israel seems to have been the outcome of a racial hatred.

According to the authors of the Old Testament these Semites were not the earliest inhabitants of the regions they occupied. The Edomites had exterminated the Horites (*Horim*) or Hurrians; the Moabites, the Emims or *Emim*, "a great and numerous and tall people, like the Enakim" (*Anakim*); and the Ammonites, the Rephaims (*Rephaim*), whom they called Zamzummims or *Zamzummim* (compare Deuteronomy ii, 10, 12 and 20, and Genesis xiv, 5). However, it appears from Egyptian inscriptions that the *Menti-Sati*, or "shepard-bowmen," as they called these Hebrews, had inhabited the Sinai Peninsula since the fifth dynasty (2680-2530 B.C.). On the Egyptian reliefs they are shown with long beards and the same Orientalid features as the ambassadors of Jehu.

The Philistines, who probably called themselves *Krethi* or *Keretim*, were natives of Crete. Their Egyptian name, *Pulista* or *Pelesati*, may perhaps be identified with *Pelasgoi*. They were a gifted people with an advanced urban culture who sailed the sea and also dominated the caravan traffic between Egypt and Damascus. Their towns, Gaza, Asod, Askalon, Gath and Ekron,[6] each under the rule of a military leader with the title of *Seren* (plural, *Sarnim*), were united in a confederation under the hegemony of Gaza. In Gath, the population of which was partly Canaanitic, the dignity of the Seren was hereditary, and he possessed the title of king (*malik*). The Philistines eventually took over the language and part of the culture of the Canaanitic population they had conquered, but they never adopted circumcision. On the walls of the temple of Medinet-Habu they are depicted as typical Mediterraneans, wearing helmets or caps of a peculiar form (Fig. 2).

The Nordic descent of their nobility cannot be doubted. Autran noted the resemblance between their princes and the heroes of Homer, and the single combat which they preferred was an Indo-Germanic usage. The words which King Achis of Gath spoke to David when he simulated lunacy, "Have I need of mad men?" betray a Nordic sense of humour. Jugs of Philistinian origin dug up in Shefela also tend to support the same conclusion. According to Albright these jugs are usually provided with strainer spouts which make it possible to drink beer from them without swallow-

[5] E. Renan, *Histoire du Peuple d'Israel, Paris,* 1887, Vol. II, pp. 34-35.
[6] According to Autran the names of these towns are mostly non-Semitic.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ing barley husks. Beer was, of course, a favourite drink of the Indo-Germanic peoples.[7]*

Contrary to the usual assumption there is no doubt as to whether the Philistinian hero Goliath was himself a Philistine. He was a native of Gath (I Samuel xvii, 4), where a group of Enakims and/or Rephaims had found a refuge from Joshua. The fact that he is mentioned together with four Rephaitish giants (II Samuel xxi, 15-22) justifies the supposition that he belonged to to this people. The Philistines are named for the last time in their old country in the time of the prophet Elisha, in the middle of the ninth century B.C. (II Kings viii, 2).

The Amorites were concentrated mainly in three districts: Coele-Syria and the adjoining region of Kadesh to the north; Basan and Gilead in Transjordania; and the hill country of southern Palestine, where at the time of the arrival of the Israelites they inhabited the towns of Jebus (Jerusalem), Hebron, Jarmuth, Lachish, Eglon and Gibeon (Joshua x, 5, and II Samuel xxi, 2). In the first-named district, which is called *Amurra* after them in the Amarna letters, they were subdued in the fourteenth century B.C. by the Hittites. In the second of these districts some remnants of them survived until long after the downfall of the principalities of Hesbon and Basan. In all these places they lived together with groups of Hurrians or Hittites, as is explicitly stated in the case of Jerusalem by Ezekiel (xvi, 3): "Thy father was an Amorite, and thy mother an Hittite."

The Amorites, according to Amos (ii, 9), were high as cedars and strong as oaks. On Egyptian monuments they are shown with sharply cut features, straight or slightly arched noses, pronounced chins, narrow lips, long skulls and pointed beards (Fig. 3). Their faces express intelligence and force, in the opinion of Sayce. At Abu Simbel they are depicted with sallow complexions, blue eyes, red beards and brows, but black hair. At Medinet Habu their skin is light red or pink, while the Libyans are painted as red as the Egyptians. Sayce believed the sallow and pink colours were used to indicate the light skin of a blond race. In his lifetime traces of the Nordic blood of this people still persisted in the three districts mentioned above, and are surely still extant in our own time among the Druses of the Lebanon.†

Probably closely related to the Amorites were the *Shasu*,

[7] *Cf.* M. S. Zaborowski, *Les Peuples d'Asie et d'Europe,* Paris, 1908, p. 404 ff.

* Beer drinking originated among the Egyptians and spread to the north where it replaced the use of ale, which was made from honey. —EDITOR.

† It is probably more correct to classify fair Amorites as Aramaeans, the Nordic peoples who overran the northern Amurru or Amorite territories.—EDITOR.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"plunderers" or "nomads," of the Egyptian inscriptions, who are referred to as *Sheshai* in Joshua (xv, 14) and Judges (i, 20). There they figure as one of the three sons of Anak who were expelled from Hebron by the Edomite (Kenizzite) Caleb after the capture of the town by Joshua. The authenticity of these texts is proved by an Egyptian document of the time of Seti II (1212-1200 B.C.) reporting that a group of Shasu from *Eduma* (Edom) had appeared at the Egyptian frontier to ask for pasture. The Shasu were nomads who had roamed the fringes of the cultivated areas between the Sinai Peninsula and the Euphrates robbing travellers and ransacking caravans since the days of Rameses II.

On the Egyptian reliefs the Shasu differ from the Amorites by their receding foreheads and prominent brows, but they show the same sharp features and pointed beards (Fig. 4). At Abu Simbel they are painted with light yellow skin, blue eyes and red hair. In the opinion of Sayce they were a degenerated branch of the Amorites, but that great anthropologist is surely mistaken in seeing in them the same people as the group of Asiatics depicted on the grave of Noferhotep at Beni Hassan bringing eye ointment to Senwosret II (*c.* 1900 B.C.), a pharaoh of the twelfth dynasty. These Asiatics show Orientalid features, and if they belonged to the forbears of the Shasu the latter people could not have been related to the Amorites, who entered Palestine at a much later date.

To the Alarodian (Caucasian) peoples of Armenoid racial descent belonged the Hurrians or Horites, the Hittites and the Girgashites. In the Old Testament the Hurrians are sometimes called Hivites, according to Albright as the result of a clerical error. They were so closely allied to the Amorites that some regions and towns—for instance, the Lebanon, Gibeon and Shechem—are called Amoritic and Horitic alternatively.

The presence of Hittites in Palestine is somewhat mysterious as the Hittite armies had never penetrated into that country. The name was probably given at a later date to groups of Hattites—the autochthonous inhabitants of the northern part of Asia Minor —who had come to Palestine in the wake of the Hyksos.[8] On the Egyptian reliefs and wall paintings the Armenoid character of the Hittites is conspicuous (Fig. 5).

The Girgashites were probably identical with the *Gergites* of Herodotus (V, 122 and VII, 43). In his time they lived in the Troad, but according to Autran they were spread along the whole of the western coast of Asia Minor and they formed the inferior classes in the population of Miletus. In Palestine they presumably lived in the Lebanon and in Transjordania, but it is not known when they settled there.

[8] See O. R. Gurney, *The Hittites,* Harmondsworth, 1952, p. 62.

AMBASSADOR COLLEGE LIBRARY
Pasadena, California
LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

It is interesting to ask when the Amorites and the Hurrians and Hittites gave up their original Aryan and Alarodian languages respectively. In my opinion it is most likely that this occurred at the time when they lost their identity as separate peoples, during the reign of the first Israelitish king.[9] The Aryan names occurring at the time of David, for instance, Araunah, the name of the Jebusite from whom the king bought a threshing-floor on which to build his temple (II Samuel xxiv, 16), cannot prove this assumption but point towards it. Of Aryan origin was the cult of oaks, alluded to in the books of Joshua (xxiv, 26) and Judges (ix, 6).

The Anakims and Rephaims already referred to were perhaps the descendants of the megalith builders. According to Maspero the Anakims lived in the mountainous country west of the Dead Sea, until they were all but exterminated by the invading Israelites. However, some of them escaped to the towns of Gaza, Gath and Asod (Joshua xi, 21-22), and at a later date played a prominent rôle in the army of the Philistines. To these fugitives belonged the sons of Rapha, who were giants (II Samuel xxi, 16-22), which caused the translators of the Bible to render the words *rapha* and *rephaim* as "giant(s)." It is possible, however, that the last word denotes a people who were identical with the Enakims.

As I have already remarked, the Emims and Zamzummims, the earliest inhabitants of Moab and Ammon respectively, were also reckoned by the authors of the Old Testament among this group of very tall peoples. As these regions of Transjordania contain many dolmens and other megalithic structures, they should obviously be regarded as the descendants of the megalith builders of Cro-Magnon origin, who were also very tall. At any rate the view of Sayce, who considered that these splinter groups belonged to the Amorites, is not very probable as they were always mentioned separately. Og, the Prince of Basan, was one of them (Deuteronomy iii, 11).

Not a people or a tribe but a sort of guild or caste were the Kenites, whom Sayce described as "the gypsies and travelling tinkers of the old Oriental world." An Egyptian source relates how, in the time of Rameses II, the chariot of an Egyptian tourist was repaired by a Kenite. During the reign of Saul the Kenites camped in the midst of the Amalekites, but at the instance of

[9] According to Marr, an authority on Caucasian linguistics, the myth of the creation of Eve out of a rib of Adam has its origin in an Alarodian quibble, as in these languages the word for "rib" or "side" is the same as that for "girl" or "wife" (*cf.* E. von Eickstedt, *Rassenkunde und Rassengeschichte der Menschheit,* Stuttgart, 1934, p. 435). This shows that Alarodian was still spoken at a very late date (the sixth century B.C.?), if not in Palestine then surely in parts of Syria and Mesopotamia where the Book of Genesis was probably compiled.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the king they left the territory of this people in order to avoid destruction (I Samuel xv, 6). They were of north Arabian origin and they should be distinguished from the Kenizzites (the "sons of Kenaz"), who were a clan of the Edomites, of whom the Amalekites were another clan.

Finally, the word Perizzites (*Perizzim*) was not the name of a people but a term which denoted the agriculturalists of Palestine, irrespective of their race or nationality (Genesis xv, 19-21). This class denomination has a parallel in the modern Egyptian word *fellahin*.

REFERENCES

W. F. Albright, 1949, *The Archaeology of Palestine*, Harmondsworth.

C. Autran, 1920, *Phéniciens*, Paris.

B. Hrozny, *Ancient History of Western Asia, India and Crete*, Prague.

G. Maspero, 1917, *Histoire Ancienne des Peuples de l'Orient*, Paris.

A. H. Sayce, 1891, *The Races of the Old Testament*, Oxford.

J. Wellhausen, 1904, *Israelitische und Jüdische Geschichte*, Berlin.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CRIME AND RACE

A CRITICAL REVIEW

By ROBERT E. KUTTNER

The notion that some individuals are "born criminals" has intrigued the general public for a very long time, and has provided endless inspiration to mystery story writers. The common expression "criminal type" carries a definite genetic implication to the average person, though any critic of the concept may wonder how the physical stigmata of "bad seed" are to be separated from possible changes induced by a furtive life of vice and crime. Law enforcement agencies have taken a natural interest in the subject. If a tendency toward crime is frequently accompanied by some physiognomic trait, then the task of preventing crime, identifying suspects and apprehending fugitives would be greatly simplified.

One of the founders of scientific criminology, the Italian-Jewish physician and sociologist Cesare Lombroso, attempted what might be called the first modern correlative study of criminal types in the volume *L'Uomo Dilinquente*.[1] This work had a wide impact for a time. Then its influence gradually faded as faddists and phrenologists invaded the field.

With the advent of Mendelian genetics, the entire area of inquiry was revitalized. An hereditary predisposition to crime was clearly demonstrated by twin studies. In a summary of 97 cases, representing seven separate studies in five countries, the identical twin of a criminal was shown two-thirds (68 per cent) of the time to display criminal traits, usually of the same nature as the reference individual. Non-identical twins, on the other hand, showed concordant criminal behavior only 28 per cent of the time.[2]

Proof that anti-social tendencies had a genetic component was an abstract triumph. No specific physical trait was yet associated with the fact of criminal behavior. Searching for this last link was left to the anthropologists.

Since races possess different frequencies of genes, a correlation between racial types and criminal acts might isolate and identify highly determinant somatic traits which could then be subjected to more detailed scrutiny by geneticists. Thus began the analysis

[1] Fratelli & Bocca, fifth edition, 1896.

[2] Curt Stern, *Principles of Human Genetics,* W. H. Freeman and Company, San Francisco, 1960, p. 604.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

of prison populations which led to the high-water mark of criminal anthropology, the stimulating but inconclusive volume *Crime and the Man*[3] by the late respected Professor Earnest A. Hooton of Harvard.

Once again, inquiry came to a halt. One reason was the racist excesses of Europe and the reactions they have generated. Genetics and anthropology became propaganda instruments and cast a pall of disrepute over many honest and fruitful lines of investigation. In America, crime and race statistics entered the political arena. Voters and legislators were exposed to a mass of reports, some of good quality and some quite bad, with the aim of influencing opinion about race relations.

Raw facts wrongly used may create hysteria. This is readily admitted. But the answer to bad science is good science, not distortion and dishonesty. Since evidence of Negro criminality has been advanced to limit integration, much counter-argument has been generated to neutralize this embarrassing statistic.

The most current of these attempts, and the most formidable, is the booklet *Crime and Race: Conceptions and Misconceptions* by Professor Marvin E. Wolfgang, a sociologist and criminologist at the University of Pennsylvania.[4] Probing the scientific merit of this publication is one purpose of this review.

There is a rather bad beginning in which the author searches for an inoffensive definition of race. Quoting Prichard in 1855 to the effect that the races of man do not show strongly marked permanent distinctions, and that such diversities as do exist grade insensibly into each other, leaves the reader with a pre-Darwinian or Lamarckian concept of human evolution, and certainly would badly confuse anyone who sought gradations between Hottentots and Swedes. The statement (p. 11) that in 1950 an international panel of physical anthropologists and geneticists met under the aegis of UNESCO to define race has little pertinence and happens to be erroneous. The 1950 panel was composed chiefly of social scientists whose tepid views on race had to be amended by anthropologists and geneticists at a later meeting.

On page 13 we find the remarkable claim that reproduction across species lines is impossible. Since crosses even between different genus lines are well known, the author would get little support from biologists for using interbreeding as a definition of race. Professor Wolfgang takes great pain to assure the reader that Negroes and Whites belong to one species. He even finds it necessary to refer (p. 14) to a recent volume by Professor Carleton S. Coon entitled *The Origin of Races*[5] which makes the

[3] Harvard University Press, 1939.

[4] Institute of Human Relations Press, American Jewish Committee, 165 East 56th Street, New York, 1964. Pp. 71. Price $0.50.

[5] Alfred A. Knopf, New York, 1962: Jonathan Cape, London, 1963.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

point that the Negro evolved slower than the Caucasian. This excursion into the intricacies of evolutionary theory is understandable since it gives the author an opportunity to quote the opponents of Professor Coon. Flattering attention is given to a "famous geneticist" who disagrees with Coon on the multiple origins of human races. Then the comments of the "Chairman" of Anthropology at Harvard are cited. One looks in vain for mention of the prominence of Coon himself, or even a hint of his academic rank and status. It is strange that Professor Wolfgang is ignorant of the fact that Dr Coon is a professor, since it happens that this eminent anthropologist served on the same faculty as Professor Wolfgang. Professor Wolfgang plays the old game of down-grading his opponents by omitting their academic titles but boosts his allies by identifying them in full. One may also wonder how the book is benefited by a quote of the opinion of a fruitfly expert on an anthropologist's view of human evolution.

On page 15 there is mention of intelligence testing during World War I which showed some Northern Negroes attaining higher I.Q. scores than some Southern Whites. This statistic is supposed to have shocked many complacent Whites. The superior environment of the North is held to have elevated Negro test performance relative to rural Whites, and by analogy superior environment is deemed to be responsible for the lower crime rate of Whites. Be this as it may, Professor Wolfgang reaches too quickly for this parallel. While it would be foolish to deny that better environments reduce crime, one does not go afield into the thickets of the I.Q. controversy to make this point. What shocked many readers of the pamphlet *The Races of Man*[6] by Ruth Benedict and Gene Weltfish, which the author quotes, was not that Negroes in the wealthy States of New York, Illinois and Ohio did better than Whites from Mississippi, Kentucky and Arkansas, which have a lower per capita expenditure for education, but the fact that despite these environmental advantages the Negro scores were not much greater than those of poor, deprived Whites. These I.Q. tests have been reviewed many times and what Professor Wolfgang seeks, an environmental apology for low Negro performance, is not in them. Professor Garrett found Negro college graduates to have lower army test medians than Whites with only one year of college, and Negro high school graduates to score lower than Whites who completed only one year of high school.[7] If Professor Wolfgang is determined to explore this area for analogies, he might discover to his dis-

[6] Public Affairs Committee, New York, 1943.

[7] "Comparison of Negro and White Recruits on the Army Tests Given in 1917-1918," *American Journal of Psychology*, Vol. LVIII, 1945, pp. 480-495.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

appointment that superior opportunities do not necessarily signal any improvement in Negro performance, either on psychology tests or in social performance.

Between pages 17 and 28 there is a discussion of crime statistics, and some preaching about how even the law-abiding masses include many secret sinners. This induces a charitable attitude toward the unlucky ones who get "caught." On page 29 begins the discussion of race and crime. This is prefaced by the statement that the FBI *Uniform Crime Reports* do not include "white-collar" crimes—that is, a special category for business and corporation misdeeds. (The *Uniform Crime Reports* list homicide, forcible rape, robbery, aggravated assault, burglary, larceny and car theft). And on page 31 the remark is added that stealing a wallet may land one in jail, but stealing a railroad may make one a respected businessman.

The above involves some clever misdirection. The implication is that the poor man or the man with a dark skin color is victimized by an unfair or unrealistic tabulation of criminal offenses. The proportion of rich and White offenders would doubtless increase if tax fraud or incorrect advertising were on the index, yet this hardly equalizes the meaning of the statistic.

Resentment against taxes may be a reaction to unfair taxes. Refusal to pay unjust taxes is sanctified in the Declaration of Independence. It is indelibly etched into the national soul of French and Italian citizens to make out dishonest tax returns. Widespread approval of this practice removes the matter from the ambit of crime except in the strictest technical definition. In an ethical analysis, tax fraud involves keeping one's own money from the clutches of a far off impersonal bureaucrat. It is very different from the face-to-face seizure of money or goods which rightfully belong to another human being. Professor Wolfgang cannot make a five-fold greater incidence of armed robbery among Negroes appear less serious by reference to tax cheating by Whites.

Misleading advertising, patent infringements, unfair labor practices and similar offenses against the public may likewise be called crimes, and Whites may indeed have more opportunity to indulge in such activities, but the reader must certainly sense that the attempt to expand the definition of reportable crime to these areas does little to improve the picture of Negro civic virtue. An advertising poster, a television display or even a door-to-door salesman may offer a miraculous hair-restorer to the public, but the response is usually automatic skepticism. Since commerce began, the buyer has learned to beware of bargains. Transactions involving the exchange of goods are accompanied by standard precautions on both sides. This line of defence has existed since

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the first prehistoric markets began to function. One wonders what this has to do with armed robbery.

The patron who buys a rotten melon can try another grocer, the lady whose deoderant fails to give protection can try another brand, but what does the homicide victim do? Can murder be equated with exaggerated claims for a dentifrice? Are the misfortunes of a careless shopper to be put on the same level as the suffering of a victim of aggravated assault?

The Ten Commandments have admittedly become a little abraded in the past three thousand years. To many clerks, tax fraud is not stealing; to many merchants, over-zealous salesmanship is not lying. But every thug knows that armed robbery is a crime, and no rationalization can argue away that fact. Whatever may be the condition of our weakened system of ethics, homicide remains a vicious crime to which little justification is given under any circumstances by any civilized culture.

In the matter of corporation crime (p. 30), it is ethics and not law that is most often violated. An eight-fold higher Negro arrest rate for murder cannot be diminished by vague charges against corporation executives. The ban on murder predates the Tablets of Moses. Corporation law is still being written, and government regulation of Big Business scarcely goes back fifty years. What is legal and what is illegal is often an arbitrary decision handed down by government. The frustrations of this bureaucratic rule are well known to business men. A federal agency may grant permission for two companies to merge, but at the same time reserve the right to prosecute for anti-trust activity if it decides to change its mind at a later date![8] Between mergers and murders there is a wide gap that cannot be bridged by sentimental reflections on poor men stealing wallets and rich men stealing railroads!

On pages 35 and 36 the fantastic suggestion is favorably commented on of apportioning Negro crime between pure White and pure Black according to the degree of genetic mixture. Since the Negro population is only about 25 per cent pure African, the percentage of crime transferred would appreciably improve the Negro record. Now if this procedure is to be regarded as more than an attempt at entertainment by the author, it might also be suggested that the I.Q. scores of light-skinned Negroes be also redistributed so that Whites get back the benefit of their genes. One suspects that if the Caucasian contribution to Negro ancestry were subtracted the Negro would lag 50 per cent on intelligence tests rather than 20 or 25 per cent.

A considerable portion of the book (pp. 45-49 and 53 *et seq.*) is then devoted to pointing out the differential treatment accorded

[8] Editorial, "Antitrust Policy Called Nonsense," *Chemical and Engineering News,* 7th December 1964, pp. 23-24.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Negroes by the police, the courts and the prisons. Negroes may be arrested on weaker grounds, juries may convict on less evidence, judges may mete out heavier sentences, and pardons may be granted less frequently than in the case of Whites under corresponding conditions. The influence of poverty, poor education, family disruption and social disabilities on the crime rate of a minority community is sympathetically reviewed. These observations are valid for the most part but hardly rank as novel discoveries. It may also be true that these facts need much emphasizing in order to gain the currency they deserve. But it would seem that this small cargo of truth might have been contained in a less partisan work so that acceptance would not be compromised by so much evident illogicality and misrepresentation.

Some additional examples of the objectivity of the author can be cited. After going to some pains to expose the harsher handling of Negro suspects and criminals, he states that in some areas Negro crime is overlooked by authorities if it is confined to Negro neighbourhoods (pp. 49-50). This tolerant attitude is denounced as a failure to provide equal protection to Negro victims. Much of this occurs in the South where Negro petty crimes committed against Negroes are accepted as "typical" behavior and laws are laxly enforced. While this is unfortunate and certainly wrong, the author is obviously determined to exploit every cudgel against the existing system when he berates too much as well as too little police reaction to Negro crime. When crime in a Negro community is relentlessly pursued, it is persecution of the criminal; when crime in a Negro community is ignored, it is denial of rights to the victim. The police inevitably emerge as scapegoats from such analyses. Community resources and attitudes differ. The educational levels and financial rewards of police work differ. The types of problem encountered in urban slums and rural regions differ. But, until the day comes when uniform police procedures prevail throughout the land, critics will always be able to use the "too much-too little" dichotomy to attack law enforcement agencies.

The methodological bias of Professor Wolfgang reveals itself elsewhere. On page 51 he states that a survey of 1000 White police officers showed in these individuals a tendency to exaggerate the incidence of Negro crime. From the context it can be gathered that the author deplores the contribution such unscientific impressions make to the public image of the Negro. Yet on pages 61 and 62 the author eagerly accepts a report furnished by "military authorities" of lower crime rates in integrated units. This report, on checking the bibliography, turns out to be based on anecdotal accounts obtained from two army officers at one military installation! If the opinions of 1000 Phila-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

delphia policemen can be dismissed as statistically meaningless, one wonders how hearsay evidence from two army officers becomes scientific evidence for integration.

The length of this review of Professor Wolfgang's booklet should serve as an indication of the important rôle it will play in exonerating Negro leaders and Negro communities of any consuming concern in the Negro crime problem. There is a need to understand differential crime rates, and Professor Wolfgang does contribute in a small way toward this end, but like many other similar works[9] the tone of the analysis appears to condone the record because it can be traced to socio-economic factors. To understand crime is not to condone it. There is some danger in encouraging disrespect for law when too glib explanations of the etiology of crime ignore the fact that crime is more than the failure of society. It is also the failure of individuals. Where is it plainly said in these articles that prejudice and discrimination are not justifications for criminal activity? Might not too much effort put into the invention of alibis for Negro crime discourage Negro initiative to solve this problem at the personal level by appeals to restraint and self-improvement?

The booklet has already engendered some mischief in that one editorial publicizing the work actually leaves the impression that excessive Negro criminality is largely a myth.[10] While Professor Wolfgang is not accountable for any misuse his work is put to by his sponsors, it certainly does not benefit the Negro if he is led to believe that no crime problem exists in his community. The author is responsible, however, for introducing some unverified myths of his own into the public press. The tragically weak generalization about crime decreasing in integrated military units (based on hearsay evidence provided by two army officers) becomes gospel truth in the above editorial. This unsubstantiated observation has received even wider currency in a nationally circulated magazine article.[11] One could almost conclude from this treatment of the subject that crime is a kind of blackmail employed by the Negro to speed up integration.

The indignation with which Negro leaders reject allegations of Negro criminality is convincingly exhibited by Bayard Rustin. In an article entitled "The Watts Manifesto and the McCone Report" printed in *Commentary*,[12] a publication of the American

[9] *E.g.*, Thomas F. Pettigrew, *A Profile of the Negro American*, Van Nostrand Company, Princeton, New Jersey, 1964, chapter six, "Negro American Crime;" and Frank Poague, Jr., "The Truth about Negro Crime," *Negro Digest*, Vol. XL, July 1966.

[10] *Hartford Courant*, 3rd October 1964, p. 12.

[11] Samuel Grafton, "The Crime that Threatens Every Woman," *McCalls*, Vol. XCII, February 1965, p. 174.

[12] Vol. XLI, March 1966, p. 31.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Jewish Committee, Mr Rustin attempts to repudiate the slander that the rioters in the Watts section of Los Angeles during August 1965 represented the criminal element. He points out (p. 31) that, of the 3438 adults arrested, 1232 had no prior police record. From this one can calculate that 64 per cent did indeed have previous arrests. If a mass of people rioting in the streets is composed of 64 per cent known criminals it is generally allowable by the rules of language and logic to refer to the group as representing the "criminal element." Over 1000 of this number had arrests for more than minor causes. To defend the "innocent" reputation of a mob made up predominantly of criminals illustrates the indifference or reluctance of Negro leaders to face the issue of Negro crime.

To play down the importance of minor court convictions, Mr Rustin adds a homely touch when he confesses that he too has been picked up on trivial charges that had no basis in fact while engaged in humanitarian works. This disarming candor might be less effective if Mr Rustin spoke in reply to many journalistic reports of more serious arrests that antedated his civil rights activities.

When crime is regarded as a justifiable group reflex against social wrongs, it can be appreciated that this attitude may encourage heightened lawlessness at the very time when Negro spokesmen are demanding full physical and political integration of their race into White communities. Whatever ethical or legal reasons are advanced to justify this inclusion, it is obvious that White opposition to this development would grow in proportion to the increase in criminal behavior that the Negro displays. As a side observation, it may be said that associating Negro crime with economic deprivation and the denial of civil rights is a grave insult to the great Negro majority who never engage in anti-social activity despite understandable provocation and repeated urging by a variety of civil rights movements.

One study has been printed which shows that organized civil rights protests lead to a decrease in Negro crime.[13] This finding is based on police records in three cities and has received considerable publicity.[14] Implicit in this report is the premise that frustrated hopes lead to crime and that mass civil rights demonstrations channel pent-up hostility into useful "pro-social" activity. The struggle for equal rights, according to Dr Solomon, when carried out by lawyers, economists and social workers, does not give the lower-class Negro the feeling of involvement which he

[13] F. Solomon, W. L. Walker, G. J. O'Connor and J. R. Fishman, "Civil Rights Activity and Reduction in Crime among Negroes," *Archives of General Psychiatry,* Vol. XII, March 1965, pp. 227-236.

[14] *E.g., Sunday World Herald,* Omaha, 28th March 1965, p. 13a.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

finds in direct-action movements. This is probably true, but to encourage mass demonstrations for the secondary purpose of providing a therapeutic outlet for Negro resentments is a dangerous game. Negro crime may have decreased because the criminal element found diversion in a legally sanctioned flaunting of authority, or the police may have been too busy to exercise the usual vigilance. Considering the statistics on the Watts riots, it is safe to conclude that the criminal element was fully occupied in releasing these resentments. Unfortunately, recruiting the lower-class Negro into mass action has not reduced crime as subsequent demonstrations adequately reveal. When criminals fill the ranks of the civil rights movement, no magic transformation of character results. Rather, legitimate pro-social activity quickly becomes criminal activity on a magnified scale, calling for the employment of military force to cordon off and suppress this anti-social phenomenon.

The readiness to excuse Negro crime because of poverty and slum living has manufactured false heroes for the young people in Negro communities to emulate. Negro street gangs have received undue attention and even praise in the press for exploits that would call only for stern rebuke and demands for suppression in less liberal times than these. The *Chicago Daily News* has published on its front page an exclusive series of articles[15] on the Blackstone Rangers which contains a number of laudatory observations by social workers. The organizational ability of the officers was favorably commented on and the opinion was expressed that future community leaders were likely to develop in the gang. This Negro "supergang" has indeed persisted for a long time. White gangs disintegrate when their members grow up, get jobs and start families. The stability of Negro gangs may be due to the fact that while members grow older they may fail to "grow up." Rather than serving as an argument for Negro organizational genius, the persistence of Negro gangs is evidence of immaturity in that adults continue to associate with teenagers in juvenile anti-social activity. This one Negro gang alone was estimated by police to be involved in 40 or 50 shooting incidents in a period of two months! The gang arsenal contained bombs and sawn-off shotguns which are as dangerous as machine guns and are governed by the same federal laws as are applied to the ownership of machine guns.

The existence of such groups is an affront to every law-abiding citizen. Sentimental references to poverty and prejudice which indirectly justify these criminal cabals contribute to the climate of tolerance that blocks strong police counter measures. The ordinary citizen is of course helpless against these supergangs

[15] 1st to 5th August 1966.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

which even include pregnant women among their victims. In Chicago, a city of four million souls, only four gun permits were issued to individuals in a one-year period.[16] The chief of detectives explained that even persons of high moral character have difficulty getting permits because of concern over possible use for suicide. With Negro supergangs numbering hundreds roaming the streets, spreading terror and chaos, the average citizen is unable to arm himself for his own defense and has only the flimsy protection of the police force which has difficulty enough protecting itself. Social workers employed to help these gangs "adjust" have more than once joined in armed attacks on the police, have manufactured firebombs for their wards, and have even distributed drugs.[17]

The task of sociologists and criminologists is to find the means to combat crime and not to excuse or encourage it. It is understandable that civil rights leaders might express different opinions, as witness the appeal of Rev. Martin Luther King for probation for the Watts rioters,[18] since much of the strength of the Negro protest comes from the criminal element, but professional scholars of the subject should have other ends than urging tolerance for anti-social activity. This tolerance has reached the point that some Negro leaders openly preach violence with the slogan "Black Power." The time has come when abstract sentimentality over Negro crime is a luxury society cannot afford. The sociologist, like the citizen, must take his stand, either on the side of law and order or on the side of anarchy and revolution.

[16] *Chicago Daily News,* 3rd August 1966, p. 3.

[17] *Chicago Daily News,* 5th August 1966, p. 1; and *Chicago Tribune,* 2nd September 1966, p. 13.

[18] *Evening World Herald,* Omaha, 19th August 1965.

Obituary

It is with deep regret that we record the death of one of the most outstanding geographers of our time, Sir Dudley Stamp, Professor Emeritus of Geography at the University of London.

The loss of this distinguished member of our Honorary Advisory Board will be felt all over the world.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Book Reviews

BLACK AND CONSERVATIVE

By George S. Schuyler. Arlington House, New Rochelle, New York, 1966. Pp. 362. Price $5.95.

The author of this autobiography, George S. Schuyler, is a well known American Negro writer and columnist. Schuyler is most often identified as long-time editor of the *Pittsburgh Courier,* but he has contributed to many journals throughout his long career.

Schuyler was born in upstate New York in 1895. There were few Negroes in his town, and he encountered few hostile attitudes as a child. Schuyler attended public schools, but was largely self-educated. His father died when he was three years old. He says little about his father, but it seems clear that he had some White ancestry, and it is almost certain his mother had.

Schuyler gives a vivid and interesting account of his early life. At age 17 he enlisted in the army and served several years in Hawaii. His account of pre-World War I Honolulu makes colorful reading. Later Schuyler was at one time or another handyman, porter, dishwasher and hobo. His first attempts at writing were for the Harlem *Messenger Magazine,* and his acceptance and encouragement led to 40 years of successful writing as a journalist. He was acquainted with most of the literary figures of the day, and was greatly influenced by H. L. Mencken, then editor of the *American Mercury.* Schuyler is a name-dropper, for which he perhaps may be excused as it was hard for a Negro to break into journalism during these years.

Schuyler early came into contact with the Communist influence in Harlem. He knew all of the Negro leaders in New York, and joined several organizations. At first inclined to be "liberal," he soon became disillusioned and spent his life exposing the fraud of the Communists and their exploitation of the Negro. Schuyler knew Marcus Garvey and regarded his "Back to Africa" as largely phoney. In later times Schuyler strongly opposed the present-day "Negro Revolution" with its marches and civil disobedience. He is not impressed by Martin Luther King whose non-violent methods invariably lead to violence. Of King's Nobel Peace Prize, Schuyler writes (p. 350): "I held that King was quite undeserving of any prize as an apostle of peace, either globally or domestically; that his entire activity was to the contrary." Such statements have not endeared Schuyler to the militant Negro leaders or to the "liberal" White bureaucracy.

Schuyler lived for many years in Harlem which he found to be quite different from the ghetto so regularly bemoaned by the "liberal" press. Instead of a vast slum, he found many areas to be attractive, the streets tree-lined and the people well dressed. Schuyler thinks Harlem has been unfairly represented. There are, of course, crowded and run-down sections; and these are the places pictured in New York newspapers.

Schuyler is not scientifically trained and he accepts more or less seriously the "liberal" view that the environment is prepotent in molding the individual. His appeal to his daughter as an example is unconvincing as she is a highly competent musician (musical ability is not environmentally determined) and her parents are certainly exceptional people.

That Schuyler is not entirely "sold" on the environment, however, appears clearly in his colorful descriptions of what he saw on his trips

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

to South America and to Africa. Somehow, wherever there were Negroes in a city or locality in South America, there he found slums; and wherever there were slums, there he found Negroes. The Negroes always occupied the lowest rung of the social hierarchy. The marked inability of the African to create a civilization, or to administer what he had been given, leads Schuyler to conclude that the White man must continue for a long time to contribute his skills and know-how if Africa is to progress. Apparently the genetic component may not be large but it is crucial.

Schuyler is a realist on race relations. He denounces Communist agitators, does not accept "police brutality" as a valid excuse for violence, and believes much of the present talk of "civil rights" is pure fiction. In his view, the American Negro must make his own way without bitterness or resentment, and he must acknowledge the help of the White man.

An avowed conservative, Schuyler accepts gratefully America's willingness to provide the Negro "the right of mobility, the right of ownership, the privilege of privacy, the development of personality and the precious machinery of peaceful change."

Not all that Schuyler says is either conservative or sensible; but his book is genuine and sincere and is well worth reading.

HENRY E. GARRETT.

THE TESTING OF NEGRO INTELLIGENCE

By Audrey M. Shuey. The Social Science Press, New York, 1966. Pp. 578. Price $6.50.

Because of scientific caution, good taste, and wishful thinking, social scientists have leaned over backwards to stress the importance of environment and to minimize that of heredity as causes of the failure of Negroes to do as well on intelligence tests as Whites. As might have been anticipated, the substitution of wishes and concern for an ideology for scientific objectivity has had disastrous social consequences. The over cautious statement that psychological tests do not prove that one race is superior to another, instead of encouraging Negroes to work hard to demonstrate that their learning capacity is as great as that of the Whites, has encouraged them to believe that their relatively low level of achievement is due to social injustice and discrimination, thereby inflaming hate, resentment and violence.

Professor Shuey's *The Testing of Negro Intelligence* provides a compendious summary of the hundreds of comparisons of the intelligence test scores of Negroes and Whites during the past fifty years. The results are impressively consistent. Negroes, whether they are children, adolescents or adults, whether they are rural or urban, whether they live in the North or the South, whether they are literate or illiterate, whether they are professional men or unskilled workers, make lower scores than comparable groups of Whites.

If it should be contended that the intelligence tests used do not measure innate ability to live and prosper in any kind of culture, but only in the culture in which they have been validated, the contention should be readily granted. That it is sound is indicated by the fact that rural children, White or colored, do not do as well on the tests as urban children. The tests are designed to measure the kind of mental ability necessary to do well in an urban, highly literate civilization. That they do this has been amply demonstrated. In addition to the high correlation between test scores and academic, vocational and professional

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

success, the validity of the tests is strongly supported by history and by everyday observations.

The Caucasian race, for thousands of years and in widely scattered parts of the world, have enjoyed literate, urban civilizations. Negroes have never developed such a civilization unaided, and apparently find it difficult to preserve one when left to themselves. We should not be surprised, therefore, that Caucasians do better than Negroes on tests which measure abilities required by an urban, literate civilization. Also, employers and teachers have long observed that Negroes on the average do not learn as readily as Whites. This is an important substantiation of the validity of the tests.

Differences between the intelligence test scores of Negroes and Whites are no longer solely of academic interest, yet they are being ignored by many influential persons, White and colored, in an effort to compel the integration of the schools, and to secure for Negroes positions in the professions and higher circles of government and business proportionate to their percentage of the population. For these reasons differences in mental ability must be recognized if great injustices are to be avoided.

The academic fitness of Negroes for college has been measured by several tests. On no tests have they earned on the average a score higher than the thirteenth percentile. The number of Negroes who are rejected for military service because of mental deficiencies greatly exceeds that of the Whites. These test results do not justify the demand that Negroes be given a proportionate share of advanced positions. Why should Whites of greater ability be passed over in order to promote a Negro of less ability? It is strange that many, who once disavowed race and insisted that every person be given an equal opportunity regardless of race, should now demand that some persons be favored because of their race.

In the literature regarding race differences much has been said about the effect of environment on mental development. But seldom is the question raised, "Who makes the environment?" Yet the environment of a large group—especially in a country that enjoys a high degree of social fluidity and that seeks to help all its citizens, regardless of race, to progress—is one of the best measures of its capacities and propensities. Does anyone believe that an area of a city inhabited by 100,000 Jews or Chinese would ever become a slum, reeking with poverty, crime and immorality? The popular formula which represents mental development as a product of heredity times environment is too simple. It fails to represent the fact that environment itself is in no small way the creation of the persons who dwell in it.

Professor Shuey's book should do much to help us think more constructively regarding race relations. For bringing out at this critical time a handsomely printed second edition the publishers should be thanked. Whether it will succeed in bringing about a re-evaluation of the racial egalitarianism that is disrupting the education of our children and disturbing social, economic and political relations remains to be seen. There can be no doubt, however, that it should be read by all who by virtue of their positions are under obligation to be informed regarding race differences. For them it is a *must*.

CHARLES C. JOSEY.

INDIAN LEGENDS FROM THE NORTHERN ROCKIES

By Ella E. Clark. University of Oklahoma Press, Norman, Oklahoma, 1966. Pp. 350. Price $6.95.

This is the eighty-second volume of a comprehensive series from this press devoted to all aspects of American Indian history and culture. The

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

present contribution is concerned with the mythology of tribes belonging to six linguistic stocks (Sahaptian, Salishan, Kutenais, Shoshonean, Siouan and Algonquian) residing chiefly in Idaho, Montana and Wyoming.

The narration is in a simple style which is well suited for the oral transmission of folklore. This puts the book within range of every level of reader, from high school student to professional ethnologist. Much of the material was collected from scattered published sources recorded by early explorers, missionaries, army officers, surveyors and settlers. Some culling of the accounts was carried out to keep the book from becoming repetitive.

As expected, many of the myths relate to tribal genesis, geological features, and the origin of ritual. Of interest are several prophetic stories anticipating the coming of the White man, in particular the "Black Robes" (Jesuit missionaries). Some of the legends are of fairly recent history in that they deal with the acquisition of horses or explain why Indians lacked metal objects.

Since the content of the myths is self-explanatory little discussion is necessary. The book is well organized in every respect by an experienced writer who knows her subject. Some readers may be disappointed that the process of myth-making and the comparative aspects of mythology are omitted, but the book is explicitly a collection of stories and is intended for the entertainment of general readers as much as for providing a convenient source of references for anthropologists, ethnologists and folklorists. It serves this dual purpose very well.

ROBERT E. KUTTNER.

THE PARADOX OF MAN'S GREATNESS

By Stanton A. Coblentz. Public Affairs Press, Washington, D.C., 1966. Pp. 288. Price $5.00.

The paradox to which our author refers is the existence within mankind generally of strong tendencies to both good and evil. In a series of well written chapters Coblentz points out how war, nationalism, law, religion, science and even art and literature have sometimes helped and sometimes hindered humanity's progress. The author has read widely and his accounts, though often over-dramatized, are colorful and interesting. The chapter on religion, especially, is well done: the contrasts offered are many and convincing.

Coblentz's strong "liberal" bias runs through the book, and in the reviewer's opinion detracts greatly from the objectivity of his judgments. The U.S. Supreme Court's 1954 decision ending segregation of the races, for example, has proved disastrous and has opened a veritable Pandora's box of evils. Coblentz, however, writes that the decision was "righteous and necessary." His accounts of civil rights "marches," really civil disobedience, are often exaggerated and inaccurate. South Africa's "apartheid" is strongly denounced with no hint that South Africa and Rhodesia have the only civilized and stable governments south of the Sahara. The Afrikaner is given the standard "liberal" treatment: the Boer is "coarse" and "intolerant." The Viet Nam war is denounced and the "horror" of nuclear war held up as a bogey-man; no justification of the position of the United States is offered.

Coblentz apparently sees no flaws in medicare, and condemns those physicians who have shown its inadequacies. His criticism of foreign aid is in the main fair and objective. Coblentz ridicules efforts of the USA to make over other countries in its image. He approves, however, of aid for economic and educational purposes.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Coblentz directs no word of criticism toward Lyndon Johnson's administration and its vagaries. In general, Johnson's "great society" is approved in all of its idiocy. But Coblentz's strictures on the Republican candidate in 1964 as holding policies "redolent of the discredited ideas of the eighteenth century" is a low blow even for a "liberal."

As a remedy for man's dual nature, Coblentz believes we must place the "right men" ("liberals," of course) in the drivers' seats. He also advocates "planned preparation and adjustment" and a new department, a Cabinet post with a "Secretary of Social Coordination," to accomplish this task. Finally, there must be "coordination" among nations if a solution to the paradox of man's nature is to be found.

Coblentz's solution is neither very new nor very startling.

HENRY E. GARRETT.

NEGROES IN CITIES: RESIDENTIAL SEGREGATION AND NEIGHBORHOOD CHANGE

By Karl E. Taeuber and Alma F. Taeuber. Aldine Publishing Company, Chicago, Illinois, 1966. Pp. 284. Price $9.75.

This book is part of a continuing series of monographs from the Population Research and Training Center of the University of Chicago. It is a comparative study of residential change in several urban areas (Detroit, Cleveland, Philadelphia, St Louis, Washington, Baltimore, New Orleans, Atlanta, Birmingham and Memphis) with additional data from other cities. Previous studies of this kind tended to focus on only one metropolis and so lacked depth. The present work thus represents a step forward.

A great mass of statistical data is summarized in tables and maps. Quantitative indices for measuring residential segregation are discussed and employed. The textual matter touches on many of the issues involved in housing segregation but the research was not designed to probe the predominantly psychological aspects of this question. Rather, it had as its purpose an analysis of the population changes and a socio-economic description of the people involved. The data do provide a basis for understanding what is occurring in each surveyed city. Sufficient historical background is introduced to explain racial patterns in individual cities.

The difficult task of sorting out neighborhood changes which accompany Negro occupancy from broader changes which metropolitan areas undergo as part of their life cycles was not approached by the authors. A solution to this problem may not be forthcoming for many decades. The collected data remain useful, nevertheless, though hard to digest. One salient fact that does emerge is that rural sharecroppers no longer make up the major element in the migrant stream in the cities.

This work is of major value to urban sociologists and municipal agencies, but it is too technical for the average reader.

ROBERT E. KUTTNER.

WHITE AMERICA

By Earnest Sevier Cox, with an introduction by Willis A. Carto. The Noontide Press, Los Angeles, 1966. Pp. 256. Price $1.00.

On 26th April 1966 in Richmond, Virginia, Col. Earnest Sevier Cox died. Col. Cox left a heritage of four major books: *White America,* written in 1923, *Teutonic Unity,* written in 1951, *Black Belt around the*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

World, written in 1963, and *Lincoln's Negro Policy,* which is to be published posthumously. With the help of Negro nationalist groups Cox almost single handedly was responsible for the re-submission of Abraham Lincoln's Back to Africa proposal in Congress by Senator Theodore Bilbo in 1939 and then again by Senator William Langer in 1957. Cox was a friend of the late Marcus Garvey who originated the idea of the Black Star Line to transport Negro people "Back to Africa;" whose efforts were responsible for the preservation of land for repatriation in Liberia which is still being held for that purpose; about whom the three increasingly popular books, *The Philosophy and Opinions of Marcus Garvey, The Negro World* and *Garvey and Garveyism,* center; and who was recently proclaimed Jamaica's First National Hero as his body was re-interred in George VI Park with all the solemnity and splendor of two church services. Cox's death was deeply mourned by Mrs Garvey, The Peace Movement of Ethiopia, and other major Negro nationalist groups who considered him a valued friend. His efforts to revive Abraham Lincoln's Back to Africa program left such a deep impression in Congress that the program is better known among the members of Congress than among the general public. However, due to an aroused body of Cox's disciples, the movement has continued and has been revived, and through dedicated efforts his work is being brought more and more to the attention of concerned Negro and Caucasian leaders. *White America* is Cox's most effective work, for it influenced the first re-submission of the Back to Africa proposal since Abraham Lincoln declared in his Emancipation Proclamation of 1st January 1863 "That the effort to colonize persons of African descent, with their consent, upon the continent or elsewhere with the previously obtained consent of the Government existing there, will be continued . . ." by Senator Bilbo in 1939. It is fitting to memorialize Cox's death by a timely review of *White America,* a classic book by this truly great man and respected anthropologist, which is being reprinted in a third edition this year.

After completing his studies at the University of Vanderbilt and the University of Chicago, Col. Cox decided to make a study of the White race in contact with colored races throughout the world. He journeyed to Cape Town in 1909 and obtained employment in the gold and diamond mines in order to save enough money to make the 4500 mile trip north to Cairo, which he later did, covering some 1400 miles on foot through the African wilderness—a trip described in detail in his book *Black Belt around the World.* From Africa the investigation was extended to Australasia, and in the following year to the East Indies and South and East Asia. Later he visited South and Central America and the West Indies. In equatorial South America he reached the headwaters of the Amazon in the high Andes, and followed that river to the Atlantic Ocean. The knowledge gained from the six years of travel was enormous and enriched the substance of this book.

The problems arising from the White man's contact with the colored races were and are the most difficult confronting civilization—problems upon which Col. Cox in *White America* indicates history casts a light by which our feet may be guided. Due to the advancement of the science of ethnology it is presented that a record of more than six thousand years of race contact has been revealed in Africa and of some forty centuries in Asia. In tersely presented style with clean cut austerity of phrasing, Cox paints a picture of the ancient migrations of the Caucasians from northern Europe through Asia to Japan and Polynesia, and from northern Africa through Arabia and India to the East Indies and to furthest Polynesia, thus resulting in Caucasic groups—though highly modified by interbreeding with the yellow and black races—meeting in the islands of the Pacific.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Col. Cox then sketches the further migrations beyond the beginning of written history about seven thousand years ago to Babylonia, Egypt, Greece, Rome and India, and in places the gradual dissolution of the Caucasians through amalgamation with the races they temporarily subjugated leaving local remnants and hybrids of the Caucasians among the ashes of the once great civilizations of recorded history.

After dashing through the information known concerning the Caucasian influence in China, Mexico and Peru, Cox concludes that "the causation of the decay of culture is the substituting of the culturally unfit for the culturally fit," and most importantly notes that "a peculiar mentality is the expression of the relative peculiarity in brain matter, and any given mentality cannot be but an expression of breed."

Perhaps the greatest contribution of this book is the proposal of a practical solution for The United States. It is found that the one possibility not adopted by previous civilizations (except for the present civilization in Australia) to preserve racial integrity was geographic separation. Cox considers this possibility in detail and shows that if The United States is to remain White the repatriation of the Negroes who were torn from their motherland, Africa, must be initiated. He insists that Southern United States-type segregation will only temporarily delay ultimate mongrelization, and that only by providing for and encouraging repatriation of the Negro will America remain White. Cox also prophesied that "if North America becomes mongrel, the entire Western World is to be surrendered to the forces of decay." Only time will prove or disprove Cox's predictions.

ROBERT FORD.

ADAPTATION AND NATURAL SELECTION: A CRITIQUE OF SOME CURRENT EVOLUTIONARY THOUGHT

By George C. Williams. Princeton University Press, Princeton, New Jersey, 1966. Pp. 307. Price $6.50.

The author undertakes the task of refining the use of the terms "adaptation" and "selection" in biological literature and gives very thorough treatment to samples of incorrect evolutionary thinking. Concepts of group selection and cooperative evolution are criticized in particular. Individuals cooperate to increase to the maximum the survival of their own genes and not because brotherhood is inherent in evolution. The limitations of Wright's group selection concept as a factor in evolution are brought out in chapter four.

Readers may question the author's opinion that no evidence exists that evolution directly fosters mental abilities. This is based on another opinion, that different races with different evolutionary histories have about the same intellectual capacity, and that geniuses do not seem to have more children than persons of lesser talent. Because ruling élites may not match subject peoples in reproductive output does not mean that genius cannot maintain itself. The nature of modern society may be dysgenic in effect but we know little about the endurance of genius during the Ice Ages.

The author parts company with much current thinking on the antiquity of the nucleic acid genetic code but this difference is refreshing. The discussions of schooling behavior of fish and the evolution of social insects are valuable.

The author feels that a precise understanding of genetic and evolutionary processes will do much to accelerate the growth of biology. He reasons from the parallel growth of chemistry after rigorous terminology

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

was introduced. One may suspect that the results may be less spectacular. Biology is a less exact science and is not likely to be reborn merely because biologists become more exacting in their work and vocabularly. Nevertheless, this is an important book and is strongly recommended.

ROBERT E. KUTTNER.

HYBRIDS

By David C. Rife. Public Affairs Press, Washington, D.C., 1965. Pp. 159. Price $3.75.

Dr Rife has fashioned an extremely interesting semi-technical account on the subject of hybrids which should satisfy the needs of the reading public for some time to come. The author is a widely experienced geneticist with a background of academic and government appointments. His material is drawn from both plant and animal kingdoms. Quite naturally, the fascinating story of hybrid corn makes up an entire chapter. Similar attention is given to the development of the Texas Brahman, the result of mixing Indian Zebu cattle with domestic breeds.

After dealing with mules and hinnies, some exotic hybrids are introduced—zoo novelties like tiglons and ligers (tiger-lion crosses), the asbra (donkey-zebra cross), cattalo (cattle-buffalo), and sheep-goat, dog-jackal and dromedary-Bactrian camel crosses. Those who believe crosses between species are invariably sterile will be surprised. Data on authenticated fertile offspring of donkeys and horses are presented. Besides interspecific hybrids, examples are given of an intergeneric cross (Alaskan brown bear-polar bear) and an extremely rare interfamilial cross, the "turken" (turkey-chicken).

A chapter on behavioral genetics is included, with comments on inheritance of temperament, and crosses between human races receive a chapter. Dr Rife points out that because hybrid plants and animals may be superior to parental stocks we should not expect racial crosses necessarily to lead to improvement. The former represents careful breeding and selection; the latter is a random process. Carleton Coon's view on the separate evolution of human races is given fair attention.

ROBERT E. KUTTNER.

THE CREATIVE ELITE IN AMERICA

By Nathaniel Weyl. Public Affairs Press, Washington, D.C., 1966. Pp. 235. Price $6.00.

The Creative Elite in America is worthy of being studied by all who are interested in the well-being and preservation of all that is best in the heredity of the American people, and which in the past has contributed materially to the present greatness of the United States. Not only does Mr Nathaniel Weyl write books of acute perceptiveness dealing with crucial problems of our day but in doing so he shows a deep appreciation of the factors of genetic inheritance which are so largely ignored by writers in our times—as a consequence of which they fail to realise the real problem, and their work, no matter how brilliantly stated, fails to make any fundamental contribution either to the diagnosis or to the solution of the problems which face us all. But Mr Weyl is not in this latter category, for he is a writer who has an insight into what is happening, and he has one of the most acute brains of anyone with whom it has been my fortune to come into contact.

In this book Mr Weyl has not only identified the creative élites in

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

America, in their various fields, but in doing so he has helped—without setting out to do so—to bring powerful support to the genetic fact of assortative mating, for it would not be possible for any particular name to continue to maintain its position through the centuries unless assortative mating occurred. In other words, what happens is that surnames are given to certain types of people, indicating their trades, callings, or positions in society, and even after centuries many if not all of these names still have some relationship to equivalent positions in the current social structure. Since the settling ancestors very often were dispossessed persons there could be no continuity of culture, and so it cannot be argued that the maintenance of these positions is due to cultural inheritance (that is, environment) continuing to mould each generation. The maintenance of the same position in society is therefore entirely due to the fact that like tends to mate with like (wherever this is not inhibited by mammoth brain washing and similar influences), so that the same traits are transmitted from generation to generation. Mr Weyl's work clearly establishes this fact, and as such it is a major contribution to genetic knowledge.

The parts of this book which deal with genius in the countries of origin is particularly interesting, not only to Americans but to those in Europe who are concerned with the preservation of the creative élite in their midst. In this connection on the subject of Scotland today, a matter dealt with very thoroughly in this book, no one should presume to pass an opinion without having first read and studied R. H. S. Robertson's book, *Scotland's Scientific Heritage*, and this one by Mr Weyl. They are complementary to one another, and what one does not explain the other does to a very large extent.

In the present conditions when there is almost a vested interest in attempting to prove (against all scientific facts, and only by the suppression of vital evidence, supplemented often by distortions and even untruths) that man is what he is largely through the effects of his environment, rather than because of the ability—or lack of it—inherited from his ancestors, it is probable that Mr Weyl's book will be ignored, brushed aside or denigrated. It will receive much the same treatment as Dr Shuey's comprehensive and brilliant work on Negro intelligence testing. Nevertheless these are the books which are going to survive and carry a factual message upon which man can build in the future—when much of the current sociological environmentally biased special pleading has sunk into the limbo to which it is as inevitably destined as water is bound to run down hill.

Meanwhile we must all be grateful to Mr Weyl, and his publishers, for this book which deserves to be a great success. If anything proves the disastrous nature of modern trends, which in every field are weighted against the survival of an élite in any people or stock coming under the influence of modern political and social theory, this book does that.

R. GAYRE OF GAYRE.

THE VELIKOVSKY AFFAIR: THE WARFARE OF SCIENCE AND SCIENTISM

Edited by Alfred de Grazia. University Books, New Hyde Park, New York, 1966. Pp. 260. Price $5.95.

Among scientific circles it is taken for granted that new findings and new ideas are always welcome. It is axiomatic that scholarly, well researched solutions to previously unsolved problems are at least to be given a fair trial before they are rejected. Yet such is not invariably the case, and this weakness in what Professor de Grazia aptly calls the "scientific reception system" is brought home forcefully in this deeply disturbing book.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

At issue is whether an obviously brilliant and creative scholar who by training is not a "qualified" practitioner of a particular branch of science (in this case astronomy) can expect to be accorded serious consideration by scientists in that field for a daring but well documented proposal whose acceptance would require sweeping changes in their current thought and outlook.

In 1950 top-level scientists, especially astronomers, vigorously attacked Immanuel Velikovsky's popular and still widely read *Worlds in Collision*. This book, along with *Ages in Chaos* and *Earth in Upheaval* which followed, sought to explain and reinterpret certain key events in the Old Testament and ancient world chronology, particularly from the fifteenth to the seventh century B.C., in terms of cataclysmic encounters of the earth, first with the planet Venus (then a comet, considered to have originated from the planet Jupiter), and later with Mars interacting with both Venus and the earth. In this manner the "miraculous" occurrences at the time of Exodus, the day the sun "stood still" for Joshua, and later the destruction of Sennacharib's army, were accounted for, along with related contemporary disturbances recorded elsewhere on the earth.

Velikovsky's views and his predictions based on them were denounced as being "contrary to the laws of physics" and impossible to reconcile with (Newtonian) celestial mechanics. Even though the manuscript of *Worlds in Collision* had undergone extensive appraisal and revision prior to its acceptance for publication by the Macmillan Company, a number of leading astronomers earnestly requested that the book should not be published. Later, after it became a best seller, they succeeded by boycott tactics in forcing the Macmillan Company to turn it over to another firm not having a vulnerable textbook division.

In the years that followed, Velikovsky—who as a physician-philologist had previously made distinguished scholarly contributions to a number of scientific disciplines—answered the arguments of his critics in detail and also proposed additional tests to confirm or disprove his thesis. But, for the most part, orthodox scientists turned a deaf ear and declined (at least openly) to take any further notice of him.

Even today, scarcely any book on astronomy, archeology or ancient history makes any mention of his carefully worked out reconstruction of alleged planetary events which could conceivably account for a vast array of otherwise unexplained archeological, geological and historical data. Of course it remains to be seen whether such conflicting reports as the currently accepted dating of Stonehenge, which is obviously incompatible with his evidence for an altered ancient calendar, will or will not be resolved ultimately in his favor.

At present, new findings from radio astronomy, space probes and radio-carbon dating have provided dramatic support for Velikovsky's thesis. The planet Jupiter has been found, as he predicted, to emit powerful radio waves corresponding to an enormous electromagnetic field many powers of ten more intense than that of the earth. A negative charge of the order of ten billion billion (10^{19}) volts on the sun has been calculated from new data, again in agreement with his theory that gigantic electromagnetic fields play an important rôle in controlling the movements of bodies in the solar system.

Space probes have recorded data supporting his prediction that Mars has a cratered surface like that of the moon. Venus has been found to have a comparatively hot surface (800° F.) and a dense, hydrocarbon-rich atmosphere, contrary to previous views but in complete accord with the requirements of his thesis. Radiocarbon dating has confirmed his bold reassignment of the origins of the Mayan culture to a much earlier period, and more recently the same technique has verified his contention that the famous tomb of King Tutankhamen of the New Kingdom in Egypt

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

dates from about the ninth and not the fourteenth century B.C. as had been commonly believed.

In September 1963 a special issue of *The American Behavioral Scientist* was devoted to a scholarly defense of Velikovsky and presented a penetrating analysis of the failure of his critics to do more than parrot dogmatic assertions that he was wrong rather than offer solid, specific evidence to disprove his thesis. Further controversy followed, with additional articles and replies in the same journal, *The Bulletin of the Atomic Scientists, Harper's, Book Week, Quadrant,* and a number of other periodicals. The present book reproduces the valuable 1963 *American Behavioral Scientist* papers and also contains two additional essays, bringing subsequent developments up to date as of late 1965.

Ironically, since its appearance in the spring of 1966, *The Velikovsky Affair* has simply been ignored by virtually all the major book reviewing media. Just what this may mean for the future of a free market place for new ideas in science is unclear, but it certainly does not augur well. Currently accepted Newtonian and Darwinian views are unable to explain a great deal of both old and new data which are in accord with the Velikovsky thesis. Yet no serious attempt seems to have been made, for instance, to determine whether his predicated comet-planet interactions could actually be accounted for mathematically on the basis of that thesis. Until this is done it would certainly seem premature to dismiss the possibility of such encounters simply because they have no place in conventional Newtonian mechanics.

Thus it appears that preservation of a commitment to a particular pattern of thinking, rather than an open desire to seek the truth wherever (and from whomever) it may be found, has motivated much of the regrettable and unreasonable assault on a theory which, as time passes, is being increasingly validated by the very findings that were supposed to refute it.

Unfortunately, it is an age-old story. It happened in the time of Galileo, and we should not be too surprised to see it happening again today. Scientists are human too, and they are just as reluctant as anyone to admit that what they have been taught to believe in may not really be true.

Controlling interests are never eager to accept viewpoints or even findings which effectively challenge their position, whether in the field of astronomy, history, pesticides, water pollution, smoking, air contamination or automobile safety. Yet, when the public interest and the very integrity of science are at stake, it ill behooves contemporary leaders in science to act like ostriches, as they appear to have done in the case of the Velikovsky affair.

Ultimately the day will come for all to see whether Velikovsky is right or wrong, but in the meantime his thesis deserves to be thoroughly explored and tested, not arbitrarily discounted and ignored.

ALBERT W. BURGSTAHLER.

RHODESIA: THE JEWEL OF AFRICA

By Richard C. Haw, with a foreword by the Duke of Montrose. Flame Lily Books, Salisbury, Rhodesia, 1966. Pp. 151, 16 colour plates, 8 black and white plates. Price 25s.

Of particular interest at this time is this descriptive book on Rhodesia, its opening up and development. Mr Haw emphasises the fact that it was the European pioneers who opened up the country and taught the value

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

of labour to the Bantu. He draws the distinction between the United States of America (he might have added Canada as well) and Rhodesia: in the latter country the natives have prospered and multiplied.

He also reminds us that the Bantu themselves were newcomers to Rhodesia when the Whites arrived from the south and east, and so the Whites were not interlopers dispossessing a really indigenous population. The Hottentots and Bushmen who had been pushed out by the Black race were the indigenous inhabitants. The Portuguese entered Rhodesia in the fifteenth century and, although by that time Bantu had settled there, many of the present tribes arrived much later than this.

In regard to the building of Zimbabwe, Mr Haw rightly asks why, if this were a product of Negro endeavour, "they were unable to sustain that degree of development" (p. 26). The mention in early Portuguese records of Arabs trading in the land of Monomotapa indicates the sort of source to which we must look for the origin of the Zimbabwean culture (p. 43). The pages following give a good summary of the various phases in the development of Zimbabwe.

This book is not solely concerned with historical and anthropological questions. It gives a broad and useful summary of Rhodesia as it is, including its agricultural and mineral wealth, and its flora and fauna.

Mr Haw concludes by setting out the political and constitutional position of Rhodesia in the present political crisis, and he leaves little doubt that the Rhodesian case is overwhelming, especially in the light of conditions in the rest of Africa north of the Zambesi.

RHYTHM, RIOTS AND REVOLUTION

By David A. Noebel. Christian Crusade Publications, Oklahoma, 1966. Pp. 352. Price $1.00.

This rather remarkable book provides much food for thought in connection with folk art and folk music, in the anthropological context as well as in that with which the author is mainly dealing. This is the Communist use of music in mind warfare, and the power of music for good or evil with reference to the concepts of Pavlov and others.

There is something sinister and disturbing in the general breakdown of the evolution of music among the European peoples all over the world. They have turned their backs on their lines of progress in the creation through the millennia of their own racial types of music and have adopted music of a nature which is destructive to that evolutionary development.

The author discusses the Communist use of folk music, and the relationship between folk music and the Negro revolution. He also draws attention (pp. 19-20) to the fact that great classical writers such as Plato and Aristotle were fully aware of the immense power of music for destroying the cultural heritage or for reinforcing it. This appears to be something about which modern leaders of public opinion are lamentably ignorant. He quotes Dr Hansom as saying that music has "powers for evil as well as for good." All anthropologists are fully aware of the power of music in primitive cultures, and it would seem very evident that the same powers still reside within it in more advanced societies.

On page 24 the author draws attention to Pavlov's experiments, and he compares the results of the artificial neurosis created by them to the condition induced in teenagers by the Beatles and rock 'n' roll.

Even if the views and conclusions expressed in this book are only one quarter right it still contains sufficient evidence to show that our civilisation is in dire peril from some of the current developments in "pop" music.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE BATTLE FOR RHODESIA

By Douglas Reed. Hollandsch Afrikaansche Uitgewers Maatschappij, Cape Town, 1966. Pp. 154. Price 17s 6d.

Mr Douglas Reed is a well known author whose previous books included *Insanity Fair,* which in 1938 foresaw the invasion of Austria and Czechoslovakia and the oncoming Second World War.

In *The Battle for Rhodesia* he deals comprehensively with the problems involved from the rise of Rhodesia to the development of the present situation which faces the world—and Rhodesia and Britain in particular. He discusses such matters as the growth of the various political parties and their relations with the British Government, and the results of these developments leading to the present situation. He describes the growth of nationalist opinion, and also the position of the chiefs, kraal heads and headmen in African society, and shows—as is generally not appreciated outside Rhodesia and South Africa—that the majority of articulate opinion among the Bantu is favourable to evolutionary development along the lines mapped out for them by the present Rhodesian Government.

Mr Reed is extremely critical not only of the British Government's handling of Rhodesian affairs but also of the intervention of the American Government as well.

This book, which has had a big sale in Southern Africa and Rhodesia, gives a point of view contrary to that which is normally publicised in the English-speaking world, and it deserves serious consideration by all who are interested in the very great problems that are involved in race relations in Southern Africa.

BRONZE AGE CULTURES IN CENTRAL AND EASTERN EUROPE

By Marija Gimbutas. Mouton and Company, The Hague, 1965. Pp. 682, 95 plates. Price Glds. 140.

Professor Gimbutas' long-awaited monograph—highly illustrated and handsomely printed—is intended for the serious student, not the lay reader. It includes a discussion of important evidence published as recently as 1964. The Contents and the clearly drawn introductory maps supplement a readable text. A wealth of often inaccessible information from publications in lesser-known languages of Eastern Europe is included in the extensive bibliographies. Although the publication date precluded any extensive use of the Carbon-14 dating method, the book examines Europe's Bronze cultures from a dual standpoint: part one is chronological, part two is geographical. Sprinkled throughout are provocative references from classical sources and linguistic studies.

A review of a volume of this proportion precludes comment on all but salient points. This monograph challenges several long-accepted conclusions. The history of central Europe is for once presented in a clear continuous sequence. In the author's words, "one of the greatest misunderstandings in central European archaeology" is the assumption that the Unetice culture was supplanted by an alien Tumulus culture—only to reappear, as if from nowhere, as the Urnfield culture. Mrs Gimbutas points out (pp. 275 and 298) the unmistakable continuity of the people and the pattern of life throughout the Unetice-Tumulus-Urnfield sequence.

Characteristic of this long cultural sequence are its emphasis on a weapons industry, its conquests and subsequent trade expansion (with abundant indication of the consumption of alcoholic drink—p. 144), its frequent renewal of warfare, and its mass burials of bludgeoned victims

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

apart from the regular grave sites (pp. 267 and 309-310). This culture sequence brings forcibly to mind striking parallels in the recent history of central Europe.

The author, contrary to Childe's assumption, does not believe agriculture diminished greatly during the Middle Bronze Age in central Europe. The presence of sickles and offerings of wheat indicate farming and herding were equally important in Middle and Late Bronze cultures.

In the chapter on the North Carpathian culture Gimbutas discusses (p. 453) the evidence against identifying the central European Lusatian group of Eastern Germany and Western Poland as proto- and early Slav. This chapter is required reading for a proper understanding of Tacitus' *Germania*. Instead, the Scythian farmers of Herodotus are the probable early Slavs (p. 443). The early cultures of the Balts and Finno-Ugrians are also discussed in relationship to late East Slavic expansion.

The historical Cimmerians are viewed as the people of the North Pontic culture (pp. 516-517). The hybrid Thraco-Cimmerian culture was not the result of mingling between Thracians and fleeing Cimmerians, but was the culture of the proto-Scythians. Carrying their incursions—and Caucasian influences—as far as the middle Danube, the Scythians altered their culture pattern. Instead of the Timber-grave form of earlier centuries, they developed the so-called Thraco-Cimmerian—a view which does much greater justice to the early Greek historians. The lack of human and animal sculptures and idols, and the presence of geometric art in the proto-Scythian Timber-grave culture (p. 535), interestingly enough recalls traditional religious conflicts of the ancient Tartars and Persians, as recorded by Mirkhond and others.

The author limits the term "Hallstatt" to the Early Iron Age, the period of the Hallstatt cemetery, and treats the earlier phases as Urnfield III-V.

Elsewhere, the traditional "Aegean migration" is linked up with central European migration. This movement of people is described (p. 339) as basically "a central European migration" in association with newly acquired Mediterranean allies. The impact of central European culture is traced as far as Syria and Egypt, and is coincidental with the catastrophe that struck the Mycenaean world.

A few inconsequential typographical errors appear. For its depth and breadth, however, this volume deserves immediate reading. It is bound to be the basis for a new view—and a sometimes painful review—of European origins.

HERMAN L. HOEH.

VOICES FROM THE CLAY: THE DEVELOPMENT OF ASSYRO-BABYLONIAN LITERATURE

By Silvestro Fiore. University of Oklahoma Press, Norman, Oklahoma, 1965. Pp. 254, 36 plates, 11 line drawings, 2 maps. Price $7.95.

This profound study of Assyro-Babylonian literature outlines the cultural setting from the prehistoric period and then considers the poetry in its various forms.

The author quite rightly sees that changes in religion indicate ethnic changes, for instance, from Pre-Sumerian to Sumerian, and from Sumerian to Semite. He describes the spiritual life of Mesopotamia in considerable detail, and he includes a useful chapter on the cuneiform script and how it came to be adapted from an ideographic to a syllabic form, as used by an agglutinative language such as Sumerian, until it even developed an alphabetic adaptation for the writing of an Indo-European language.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

His description of the transition in religion from the fertility conceptions of mother-goddess worship to belief in the nature types of gods, and then in those of the land and the city-state, would seem to be a reasonable sequence, although the impact of Indo-European thought might well have been brought in here, for there is little doubt that the Aryans lying to the north and in part encircling in that sector the lands of the Fertile Crescent had already appreciated the naturalistic aspects of religion, and it may well be that some of their thought influenced this development in Sumeria.

INVASION ALERT: Rising Tides of Aliens in Our Midst

By Mary Barclay Erb. The Goetz Company Press, Washington, D.C., 1965. Pp. 100, 11 tables. Price $1.50.

This book is written in opposition to the widening of immigration into the United States of America to include people from countries which are not basically and ethnically related to the American people.

In a chapter dealing with the alien immigrants and their effect on the Negroes, Mrs Erb shows how in successive generations the new and poor European immigrants have deprived the Negroes of employment, and she suggests this will continue to occur with new immigrants now being allowed to enter the United States. This is at least frank. If the egalitarian doctrine were correct, the Negro should rise up the social scale in the same way as the poor European immigrants who start in the first generation at the bottom of the scale, doing labouring work, but in succeeding generations climb higher. This comparison suggests that there is a basic difference in relation to employment between the social scale which the Negro can attain in the context of American civilisation and that attainable by immigrant European labour.

Mr WHITE MAN, WHAT NOW?

By G. M. Mes, with a foreword by the Hon. Mr Justice J. F. Ludorf. Afrikaanse Pers-Boekhandel, Johannesburg, 1965. Pp. 249.

Whatever one may think of Mr Mes' theories, the fact that in the end they are related to fundamental ethno-genetics, as is clear from his lavish quotation of Mr Weyl's evidence cited in *The Negro in American Civilization,* is sufficient to warrant a careful consideration of his arguments.

Basically he sets out to show—and he does so with perspicacity—that the doctrine of equality has no warranty, and that what the world is afflicted by today is the concept of the common or little man—who is more than ever of the "slave" class but believes he is not, and will not tolerate the concept of inequality or recognise the position of the "masters;" although in fact he is more than ever subject to masters in the regimented way of life he leads. Under this régime of equality democracy must perish, as is obvious if we consider the gradual restrictions upon liberty which have occurred in this century. The little man tends to relate his own position and aspirations to those of the Negroid stocks, and consequently prejudice rules any thinking he does on this issue—until, of course, the problem comes home to him on his own doorstep, when he takes a far less objective and detached point of view.

Mr Mes shows conclusively that the way of thinking of the Negroid stocks is quite different from that of the Caucasoids, and that the utmost harm has been done by the Whites in assuming that the Blacks think as

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

they do, or can be made to do so. In this connection Mr Mes considers the Black stocks as people who think in terms of short futures and the Whites as thinking in longer futures. The former are not interested in the more distant future, and that is why once the Whites have started to abdicate from power they demand the transfer at once, whatever chaos and ruin it will bring to their countries. Because the Whites tend to think in terms of several decades ahead they are the people who plan, and as a consequence they have raised the present technological civilisation which, in large areas of the world, the "short-futured" stocks have now come to occupy but, because of an inherent difference of mental capacities, are in no way able to maintain.

It is in the light of this, the author pleads, that the problems of Southern Africa—or for that matter the Southern States—must be seen and understood. As far as Southern Africa is concerned the Whites have no intention of withdrawing. They are there to stay. Under these circumstances he does not see that the Bantu are likely to make trouble. They only are likely to do so when they are encouraged by "longer-futured" (White) agitators and conspirators to demand a change of government. While the Whites remain firm, however, even these agitators are unlikely to have much influence upon them. The troubles arise when the retreat is sounded.

This is a book which can be read with profit by all those having the itch to advise White nations which have difficult racial problems without themselves having either experience of, or responsibility for, maintaining the civilisations already erected in those countries.

PREHISTORIC SOCIETIES

By Grahame Clark and Stuart Piggott. Hutchinson and Company, London, 1965. Pp. 356, 95 figures, 8 plates, 4 maps. Price 50s.

This book, written by two of the leading archaeologists of our time, very properly sets out to discuss prehistoric societies by first of all fixing man's place in nature: his family, genera and species, his evolutionary development, his brain capacity, and the terrain in which he could develop and spread—for instance, in the Middle Pleistocene. After this the later prehistory of mankind is discussed.

The authors draw attention (p. 176) to two plants used in ancient American civilisations which appear to come from the Old World. This, as they say, involves some fascinating problems. It is possible that archaeologists and ethnologists have underestimated the contact which has existed between the main centres of civilisation for a very long time.

THE INORGANIC RAW MATERIALS OF ANTIQUITY

By Andrée Rosenfeld. Weidenfeld and Nicolson, London, 1965. Pp. 245, 30 figures, 16 plates, 7 tables. Price 45s.

This is a comprehensive introduction to the mineral and chemical analyses which are needed for the identification of the provenance and to some extent the age of the materials used by prehistoric man. It also deals with the processes of decay and deterioration in artefacts, and with the aid of this book it is possible to identify the rocks from which certain artefacts are made. This useful handbook for the prehistorian is written by one of the staff of the Department of Prehistory and Roman Britain at the British Museum in London.

Macdonald Printers (Edinburgh) Limited
1 & 2 Richmond Lane, Edinburgh 8

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

DOWN UNDER COMES UP
WITH A NEW JOURNAL

AUSTRALIAN INTERNATIONAL NEWS REVIEW

Australian International **NEWS REVIEW** offers factual reporting on foreign affairs, politics and Australian news.

Spiced with sections on the arts, entertainment and sport, Australian International **NEWS REVIEW** is exciting, interesting reading.

Published Fortnightly—World-wide Circulation

SPECIAL OFFER
TO READERS OF THE MANKIND QUARTERLY

A free introductory copy of Australian International **NEWS REVIEW** will be sent on request. Write to the publishers for your copy.

U.K. Subscription For One Year (26 Issues)

Surface Mail	Airmail
£2 2s	£7 16s

Publishers:

AEGIS PUBLISHING PTY. LTD.,
AEGIS HOUSE, 28 ALFRED STREET,
MILSON'S POINT, N.S.W., AUSTRALIA.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Genealogy, Genetics and Racial History
are inter-related subjects

You will, therefore, be interested in

THE ARMORIAL

AN INTERNATIONAL JOURNAL OF
GENEALOGY AND HERALDRY

published quarterly by
THE ARMORIAL

1 Darnaway Street, Edinburgh 3, Scotland

Price 6s ($1.25) a copy : 21s ($4.00) a year
£3 ($11.00) 3 years

Population Review

A JOURNAL OF ASIAN DEMOGRAPHY

Editor: S. CHANDRASEKHAR

The contents of the TWELFTH ANNIVERSARY ISSUE *include*:

The Crowded World by Sir Julian Huxley; Population Growth in the United States by Professor Philip M. Hauser; The Causes of Poverty: a Clinical View by Dr John Kenneth Galbraith; Population and Freedom by Professor Joseph J. Spengler; The Indians of British Guiana by Dr G. C. L. Bertram; Population Problems in a Developing Economy by Professor S. Chandrasekhar; The Ethnic Groups of Malaya: a Population Study by Dr Mukul K. Dey.

Published by
INDIAN INSTITUTE FOR POPULATION STUDIES
GANDHINAGAR, MADRAS-20, INDIA
Price Rs 5. *Annual Subscription* Rs 10 · £1 · $4.00

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

GENUS

The Review of the ITALIAN COMMITTEE FOR THE STUDY OF POPULATION PROBLEMS *and of the* ITALIAN SOCIETY OF GENETICS AND EUGENICS. *Edited under the auspices of the National Research Council.*

Genus accepts scientific articles, papers, notes and communications written in Italian, English, French, German and Spanish in the field of the different sciences related to population problems (Demography, Sociology, Economics, General Biology, Genetics, Eugenics, Anthropology, Social Hygiene, Psychology, Geography).

3000 Lire U.S. $6.00

Orders should be addressed to: SEGRETERIA DEL COMITATO ITALIANO PER LO STUDIO DEI PROBLEMI DELLA POPOLAZIONE—Via delle Terme di Diocleziano, 10, ROME, ITALY.

THE MANKIND QUARTERLY

SUBSCRIPTION RATES

Single issues—7s 6d ($1.50); annual subscription (4 issues)—£1 5s ($5.00); three year subscription (12 issues)—£3 10s ($14.00). Post free by surface mail. Copies will be sent by air mail on payment of 5s ($0.75) for each copy ordered, additional to the above payments. No responsibility can be accepted for copies lost in the post after dispatch.

CONTRIBUTIONS

All material submitted for publication in THE MANKIND QUARTERLY must be fully and finally corrected, and must be in clear, double-spaced typing, preferably in triplicate. A short biographical note and a suitable photograph of the author may be sent with an article for inclusion if space permits.

1 DARNAWAY STREET, EDINBURGH 3, SCOTLAND

The Editors do not accept responsibility for the views expressed by individual contributors.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

UNIVERSITY OF EDINBURGH

At no time in our history has the need for higher education been greater: at no time has the demand been more insistent, or the requirements more exacting. The scope and content of many aspects of scientific learning has more than doubled in the course of a generation; and with the growth of science a corresponding efficacy in the process of general and humane education has become essential.

The University of Edinburgh, conscious of the immensity and responsibility of its task, is painfully aware that its physical assets, in the shape of laboratories, classrooms, ancillary accommodation, and the necessary equipment, are inadequate and out of date.

These things cost money. Though much will be provided from Government sources, the University itself will have to meet the cost of a substantial part of its building programme, which, over the next few years, will involve the expenditure of many millions of pounds. To this end it is making an Appeal to all its graduates and friends, and has already raised more than £600,000. Still more is required if our young men and women are to have the education they desire and deserve.

All contributions will be most gratefully acknowledged, and full information on the University's needs and plans, with advice on methods of contributing, will gladly be sent on application to the Secretary to the University, Old College, South Bridge, Edinburgh 8.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED